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CENTENNIAL ANNIVERSARY

OF THE

MAHONING

PRESBYTERIAN CHURCH,

DANVILLE, PA.

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COMMEMORATIVE SERVICES

AND

HISTORICAL DISCOURSES,

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**Lord**  
**Thou hast been our dwelling place**  
**in all generations.**



❖ 1785-1885. ❖

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## CENTENNIAL ANNIVERSARY

OF THE

# Mahoning Presbyterian Church,

Danville, Penn'a.



The commemorative services, on the occasion of the One Hundredth Anniversary of the Mahoning Church, were largely attended, and were of a very interesting character.

In accordance with previous arrangements, the first service of the series was held in the Mahoning church on Wednesday evening, September 30, 1885. The Rev. Alfred Yeomans, D. D., of Orange, N. J., had been selected to make the opening address, but was unable to be present in consequence of recent illness. His place was ably filled by the Rev. Andrew Brydie, of Sunbury, Pa. The discourse was based on the words "His Name shall endure Forever," Ps., 72: 17. The Rev. James W. Boal, of Allenwood, assisted the pastor in the introductory exercises.

The Centennial day, Thursday, October 1, was one of the fairest and balmiest of the autumnal season.

At the morning service, which was held in the Grove church, the venerable President of Princeton College, Rev. James McCosh, D. D., LL. D., addressed a large and appreciative audience. His theme was "The Scotch-Irish Element in the United States." The Rev. D. J. Waller, Sr., of Bloomsburg, Pa.; Rev. Alexander Henry, of Newberry, and the pastor of the Grove church, Rev. James M. Simonton, took

part in the service. The church of Derry was represented by a delegation, and many of the old friends and former members of the Presbyterian congregations of Danville were present. At the conclusion of this service, the assembly adjourned to the lecture-room of the Mahoning church where a bountiful collation was served by the ladies. "The tables were artistically arranged with handsome boquets, choice tropical and domestic fruits, and all the delicacies of the season."

The Rev. David J. Waller, Sr., presided over the postprandial meeting with his characteristic ability, and struck the key-note in a neat address abounding in incidents and reminiscences of the olden time. He was followed by the Rev. Thomas R. Beeber, of Scranton; Rev. Jonathan Edwards, D. D.; Rev. I. H. Torrence, of the Methodist Episcopal church; Rev. Andrew Brydie, and S. S. Schultz, M. D. These addresses, which were happily interspersed with flashes of humor and touches of tender pathos, were greatly enjoyed, and the assembly broke up with reluctance at 3.30 P. M.

The evening service was opened with a beautiful chorus by the choir entitled "Oh Lord, how Manifold are Thy Works." After prayer by the Rev. Dr. Edwards and a familiar hymn, in which the congregation heartily joined, a historical sermon was preached by the pastor, Rev. R. L. Stewart. The discourse was based on John, 4: 38, "Other men labored, and ye are entered into their labors." The large audience gave the speaker their undivided attention from the commencement to the close.

Friday, October 2, was devoted to the Sabbath school. At the morning service a concise and carefully prepared history of the school was read by the superintendent, H. M. Hinckley, Esq. In the afternoon the Rev. Alexander Henry, of Newberry, addressed the Sabbath-school. Every seat in the lecture-room was occupied. Much interest was manifested in the remarks of the speaker by the children, as well as the older people, and all joined heartily in the service of song. At 3, P. M., there was a gathering of the former members of the Sabbath-school in the auditorium of the church. The superintendent presided. After a brief introductory exercise, the older members present were invited to give their impressions and such incidents as they could recall concerning the school and its workings in the past. In response to this invitation, many interesting facts and experiences were related. "These reminiscences dated back as far as the time when the 'Barret school-house and the Old Fort' were the places of meeting. Ever and anon a verse of some



familiar hymn was sung, while the hearts of the singers were moved and made tender by the hallowed influences around them." In the evening a mass-meeting, in the interests of the Sabbath-school work, was held in the church. As soon as the immense audience could be seated, "Gloria," from Farmer's Mass in B flat, was sung by the choir. Prayer was offered by the Rev. Samuel Webster, D. D. The addresses which followed were interspersed with familiar Sabbath-school hymns in which the assembly joined. The first address was given by the Rev. Thomas R. Beeber, a former pastor. The subject was "Christ's methods in Teaching." It was presented in a very interesting and practical manner. The Rev S. A. Mutchmore, D. D., and John Wanamaker, of Philadelphia, who had come in a special car over the Reading road, were then successively introduced and spoke with great fervor and animation, holding the close attention of the large congregation until the hour of ten had arrived. This service was very enjoyable throughout, and will be long remembered by all who had the privilege of being present.

On Saturday, October 3, the Rev. Jonathan Edwards, D. D., delivered an able address on "The Progress of the Christian Church in the last Century." Dr. Edwards was followed by the Rev. Samuel Webster, D. D., of Williamsport, who gave a clearly outlined sketch of the progress of the cause of temperance within the century.

In the evening an informal reception was held in the church and lecture-room. The following account of this social gathering, and the closing services on the Sabbath is quoted from an article in the *Danville Gem*, prepared by Miss Ella Everitt :

"This was a most enjoyable occasion, the special features of which were a number of pleasant surprises. The first of these was the singing of old music by the former members of the choir, most of whom have married and settled elsewhere. The names are as follows: Mrs. A. M. Robinson, of Philadelphia; Colonel and Mrs. Wm. M. McClure, and Mrs. James Boyd, of Harrisburg; Mrs. E. C. Coxe, of Reading; Mrs. Samantha Jameson, Mrs. Anna Rea, Doctor and Mrs. S. S. Schultz, Mrs. D. Bright, Misses Ellie Best, and Lizzie A. Voris; Messrs. Archibald Voris, Reuben Voris, and Hyatt Matchin. Next in order came 'Auld Lang Syne,' rendered by members of the choir in costume. The singers were Mrs. Lizzie Scarlet, Miss Alice Rea, and Messrs. S. A. Yorks, and John Ricketts. As Miss Carrie Matchin ended the accompaniment, James Scarlet, Esq., stepped upon the platform, and, in a neat speech, presented the organist with a handsome gold

watch, a token of appreciation from the choir. Rev. R. L. Stewart responded in Miss Carrie's behalf, little suspecting the trap that had been set for his unwary feet, and as he was about to take his seat, Rev. J. Cook confronted him and soon informed the pastor that 'his congregation thought he needed *watch*-ing!' and continued, 'Brother Stewart, you have been well *watch*-ed, and your people have decided, also, that you needed *chaining*!' Mr. Stewart again responded in a few words expressive of his complete surprise and heartfelt gratitude. But still another presentation was in store; this time it was a purse to Mr. Lewis Hoffman, for many years the faithful, obliging, and courteous janitor of the church. After a short interval, music was again the order of the evening. Miss Lizzie Johnson sang the beautiful hymn entitled 'Come, Thou Font of every Blessing,' which was followed by a solo on the organ by Miss Matchin. Then came a quartette, 'Good-Night,' which was nicely rendered by Mrs. Scarlet, Miss Rea, and Messrs. Yorks and Ricketts. At the urgent request of friends, the quartette 'Wood-Bird,' was beautifully sung by Mrs. Scarlet and the Misses Lyon. The closing treat was a solo by Mrs. Scarlet, after which 'good-nights' were said, and the assembly dispersed to their homes, well-pleased with the evening's entertainment.

"Sunday morning Dr. Edwards delivered a fine discourse. The administration of the LORD's Supper, at three o'clock, was a solemn, beautiful service, and a season which will long be remembered by those who were privileged to share in it. As was remarked, 'this was most appropriately among the closing acts of the celebration.'" Last, but not least, was the evening sermon by Rev. A. B. Jack, one of the former pastors. At this time the church edifice was again completely filled, as it had been on the Friday evening preceding. The theme of the discourse was the 'Resurrection of Christ,' and the eloquent speaker commanded the closest attention of his hearers. Thus closed the Centennial services of the Mahoning Presbyterian church. The record of the Century is sealed, and the duties of the present devolve, with ten-fold responsibility, upon those who are honored with a place in a church with such a history. May the story of the coming Century be one of prosperity, steady growth, and faithful labor abundantly blessed to the praise of IMMANUEL'S name."

CENTENNIAL ANNIVERSARY  
OF THE  
MAHONING PRESBYTERIAN CHURCH,  
DANVILLE, PENN'A.

---

HISTORICAL DISCOURSE

BY

Rev. ROBERT L. STEWART, Pastor.

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Preached Thursday Evening, October 1st, 1885.



**HISTORICAL SERMON.**

John 4: 38.—“Other men labored, and ye are entered into their labors.”

The saying or proverb, which, in this case, the Divine teacher applied to His disciples, embodies a principle of universal application. In the beautiful arrangement of God's Providence, “none liveth to himself, and no man dieth to himself.” While we each have a work to do in the world as individuals, that work, whether for good or evil, blends itself with “the ever-living, ever-working, universe of God.” We cannot dis-associate ourselves from the past, nor divest ourselves of responsibilities in reference to the future. We live in an age of great enlightenment and peculiar blessings; we exult in its brilliant discoveries, its practical inventions,

and its marvellous progress; but it is well for us to remember that *we did not make* the age in which we live. Its wealth of blessings is an inheritance of the past, an accumulated legacy, bequeathed to us by the toilers, the watchers, and the sufferers of other generations. In every department of human endeavor, earnest souls, active brains, and busy hands have preceded us and prepared the way for modern achievements.

We have assembled here to-day to commemorate the one hundredth anniversary of the first Christian church in this portion of the valley of the Susquehanna. While there are those in this assembly, and in this community, who for many years have labored in the interests of this church, there lives not one who was present at its organization, or who shared in its early struggles and triumphs. It is also true that we, who stand in our lot and carry on the good work at the close of this rounded century, are but a small portion of the working force which has contributed to its growth and prosperity.

The history of this time-honored church is the record, for the most part, of the silent congregation larger, by far, than ours to-day, whose work goes *on* while they themselves are resting from their labors. Herein is the saying true, "one soweth and another reapeth." "Other men labored, and we are entered into *their* labors." In view of this relation, and also of the goodly heritage we have received, it is right and seemly, on this occasion, to remember the days of old, and recount in the ears of the living all that God hath wrought by the hand of our fathers.

It will be one hundred and seventeen years on the 5th day of November since the north-eastern portion of the State of Pennsylvania, including the ground on which we stand, was purchased, at Fort Stanwix, from the Indians. Immediately after this purchase, the first surveys were made for the proprietaries. On the 3d of April following, the land office was opened. So great was the desire to secure possessions within the limits of this new territory, that over two thousand applications were filed on that day. The original survey of the tract, or manor, on which Danville stands, was made on the 22d of February, 1769. At this time there was a village of the Delaware Indians at the mouth of the

Mahoning, where it is said the venerable Tammenund dwelt for a time. This village was occupied as late as 1772, but soon after—probably in 1774—it was abandoned. For fifteen years after the purchase of their territory the Indians remained in the fastnesses of this wilderness region, flitting from place to place before the advance of civilization, and oftentimes making murderous raids on the settlements. In this, as in every other portion of the State, a part of the purchase price for the privileges we enjoy, was the sleepless vigilance and, not unfrequently, the precious blood of its earliest residents and defenders.

The pioneers of this region came from the older settlements to the south and east, and were, for the most part, of the hardy God-fearing Scotch-Irish race. There was a sprinkling of the German element amid this vanguard of civilization, but the mainbody of the German immigrants came about the beginning of the present century.

Prominent among the early settlers in this valley, by reason of his standing, ability, and sterling Christian character, was Colonel afterwards General William Montgomery, who came from Chester county and purchased the tract on which Danville was subsequently laid out. The deed for this purchase is dated November 26, 1774. The plot is described in this paper as "one hundred and eighty acres of land on Mahoning creek, north side of the east branch of the Susquehanna called Karkaase."

In 1776 Mr. Montgomery built a log house on this tract, and to this new home brought out his wife and children. This house, which adjoined the stone mansion afterwards built by General Montgomery, remained on the old site until four years ago, when it was taken down by the present occupant, Mr. A. F. Russel.

Up to this date (1776) the war with Great Britain had not seriously disturbed the relation which the Six Nations had sustained, in name at least, to the colonists. A few months later, however, it became manifest that the Indians had been enlisted on the side of the enemy to carry on a war of desolation and savage cruelty against the settlers on the frontier. In the spring of 1778 the threatened blow fell almost simultaneously on the settlements of the West branch and of the Wyoming valley. In consequence



of the appalling massacres which followed, and the imminent danger which threatened every portion of the country, women and children were hurried into the neighboring forts, and for a time all outside work was suspended. As there was no prospect of immediate protection from the dreaded invaders, Mr. Montgomery sent his family back to Chester county, where they remained until the year 1780. Meantime, the expedition under General Sullivan had cleared the country of Tories and Indians beyond the northern limits of the State, and a season of comparative safety was assured. Aided by his three sons, who were just entering upon manhood, General Montgomery continued with renewed vigor the work of clearing and improving his wilderness possession. About this time he built a flouring-mill on Mahoning creek, which supplied the settlers for many miles around. This was the first of its class in this region, and it became, ere long, the nucleus of a little settlement which took the name of Mahoning.

In November, 1784, a paper was prepared and circulated by Mr. Montgomery for the purpose of securing a fund to be used in the support of the Gospel in this community. This paper, which is dated November 24, is entitled "Preaching Subscription," and reads as follows: "We, the subscribers, promise to pay the several sums annexed to our names into the hands of such person as shall be named by a majority of us to receive and collect the same, to be set apart as a fund for the encouragement and promoting the preaching of the Gospel among us at the settlement of Mahoning." It is evident, from the wording of this document, that there was no organized congregation in this neighborhood at that date. The next paper of this description, which bears date October 1st, 1785, ten months later, furnishes incidental evidence that a congregational organization had been effected, but whether in the intervening time or on that day, viz: October 1st, does not appear. It reads as follows: "We, the subscribers, do promise to pay or cause to be paid unto ——— who is appt<sup>d</sup> collector hereof by the *members of the congregation of Mahoning*, the several sums annexed to our names, in four quarterly payments, the first thereof on demand, and the other three payments successively at 3 months each afterwards, for the purpose of supporting the preach-

ing of the Gospel *in this congregation.*" "Witness our hands this 1st day of October, 1785."

The first reference which is made to the Mahoning church in the records of the Presbytery of Donegal, which at that time embraced all the north-eastern territory of Pennsylvania, is in a minute of April 11th, 1786, where it is recognized as one of the churches of that body, but the date of the enrollment is not given. It is probable that the organization was reported at the previous meeting in October, 1785. This cannot be definitely ascertained, however, as the minutes of that meeting were lost. From the records of the meeting held in the spring of 1785, it appears that supplies were appointed for Northumberland-town, Chillisquaque, Buffalo Valley, and Warrior Run, but no mention is made of Mahoning. This tallies with the wording of the first subscription paper, and indicates that up to this date no congregation had been reported. Putting these statements together, it is evident that the organization must have been effected either on the 1st day of October, 1785, or at some date between April and October 1st of that year. All the circumstances point to the former as the more probable supposition. Be this as it may, the evidence is conclusive that the *congregation of Mahoning was constituted and in working order one hundred years ago to-day.*

A birds-eye view of this region a century ago, would have differed but little from the general aspect of the wilderness which surrounded it. Two or three log houses or cabins within the limits of as many cleared spaces of land; a grist-mill, with probably a saw-mill attached; a landing-place and ferry by the river, and two or more rough roads or trails from the outlying valleys which converge at this point, were about all the evidences apparent of the busy town which has since grown up and densely covered this area. At this period, Sunbury was the only town of any importance on the Susquehanna. It had grown up around Fort Augusta, at an early day, and when Northumberland county was formed it became the county seat. "Northumberland-town" had a place on the map, but it was only a straggling village, while Harrisburg, then known as Harris' Ferry, had just been laid out. Reading was the nearest market in connection with the older settlements of the east.

"In the summer season," says Mr. A. F. Russel, in his sketch of the Montgomery family, "all merchandise was, of necessity, brought up the river in what were called "Durham boats" by the hardest kind of manual labor. In winter, the rough roads, which were impassible in summer, were rendered smooth by the snow; the river and smaller streams were bridged by frost so that for three or four months the sled could be drawn almost anywhere. During the season, neighbors joined company, and, with loads of wheat, or pork, or whisky, and each with his wallet of provisions, a blanket for covering, a bag of oats and bundle of hay for provender for his horses, they traversed the defiles and mountains to Reading for a market. Here they bartered their loads for salt, iron, nails, groceries, and Jamaica spirits."

A chain of stockade forts, with an open trail leading from each settlement, were the appointed places of refuge in times of danger. Of those in this vicinity the nearest were at Northumberland, Washingtonville, and at the mouth of Fishing Creek. There was also a small stockade, halfway between Mahoning and Northumberland called Fort Meade.

The United Colonies, at this date, had achieved their independence, but the country was still suffering from the depression and demoralization of the long and desperate struggle. The soldiers had been sent to their homes unpaid, the public treasury was empty, the paper currency issued by the Continental Congress was worthless, and a debt of nearly forty millions rested with crushing weight on a population which numbered but three millions, one sixth of which were slaves. Under the pressure of a common danger, the colonies had entered into a loosely compacted bond called "articles of confederation," but they had not yet risen to the dignity of a Nation. There was no Constitution, no President, no permanent bond of union, and a deep-seated feeling of anxiety and insecurity prevailed throughout the country. The moral and religious condition of the people, at this time, was correspondingly low. In many localities, and especially on the frontier, the ordinances of religion, which had been maintained with difficulty at long and irregular intervals; had been wholly suspended during the war. Meanwhile, French infidelity and the sophistries of



Thomas Paine had penetrated into every portion of the land, perverting the minds and poisoning the religious sentiment of the people. Some idea of the spiritual destitution of this frontier region, may be inferred from the fact that there was not a settled pastor, or stated supply, within the limits now occupied by the Presbytery of Northumberland one hundred years ago.

It appears from the minutes of the Synod of Philadelphia and New York, that occasional supplies had been sent to the frontier settlements on the Susquehanna prior to the year 1776. After this date, there is no record of applications for supplies from the churches, nor of the appointment of missionaries to visit them, until the spring of 1784.

The Rev. Hugh Morrison, who had the honor of being the first Presbyterian pastor in this portion of the State, was called to the united churches of Sunbury, Northumberland, and Buffalo in the spring of 1787. He was ordained and installed a few months later, probably in the beginning of the year 1788. This, you will notice, was two years or more after the Mahoning church was organized. The Rev. John Bryson was called to the united charges of Chillisquaque and Warrior Run in 1790, and in 1794, the Rev. Isaac Grier was installed as pastor of the churches of Pine Creek, Lycoming, and Great Island. Up to this time, nearly a decade after the event we celebrate, there were only three pastors within the present limits of the Presbytery of Northumberland. We have no means of ascertaining the membership of the church at its origin. It would seem from the original subscription paper, however, that its supporters numbered about forty, most of which were, doubtless, heads of families. The congregation covered a broad belt of territory along the river valley, extending from the mouth of Fishing Creek to Northumberland. It was no uncommon thing, in that hardy age, for men and women to ride on horseback, or walk, a distance of eight or ten miles to church. In the year 1792, seven years after the founding of Mahoning church, Danville was laid out by Daniel Montgomery, the third son of General William Montgomery. It was slow of growth in its infancy, and for several years it added but little to the numerical strength of the congregation. In Scott's Geography, pub-

lished in the year 1806, Danville is described as "a small post-town on the east branch of the Susquehanna at the mouth of the Mahoning." For thirteen years, or until Mr. Patterson was called, the church was dependent upon occasional supplies, and barely maintained its existence. In all this time there is no record of a communion service at Mahoning, and frequently the ordinary services were six months or more apart. During these intervals, the members of the congregation worshipped and communed at Northumberland, Chillisquaque, or wherever the opportunity was afforded them. There was no Home Board, with well-filled treasury and efficient secretaries, in those days to look after the destitute regions, but it had been the custom of the synods, and afterwards of the General Assembly, which was organized in 1789, to appoint some of their number, year by year, to missionate, for three or six months at a time, on the frontier.

John Brainard, of blessed memory, who visited the out-posts and Indian towns on the Susquehanna, as early as 1767, was the forerunner and prototype of a band of missionary evangelists, as courageous and devoted as the world has ever seen, who went out one by one at the call of duty, to bear the gospel message to the remotest settlements of the wilderness.

Some idea of the arduous and responsible work which was performed by these itinerant missionaries of the olden time, may be inferred from a commission given to one of their number, the Rev. Isaac Grier, who was authorized to missionate in this region by the assembly of 1792. The written instructions in his case were as follows: "He is to begin at Northumberland in the state of Penn'a and proceed from thence up the west branch of the River as far as the settlements extend; then traverse the country till he arrive at Tioga point; thence up the Chemung to the Cayuga lake, or wherever he may fall into the route of the other missionaries. In fulfilling his duty as a missionary he is to preach the gospel in season and out of season, and be diligent in catechizing and instructing youth in the general principles of religion wherever he goes: He is to insist on the fundamental truths of the gospel; to preach generally in an evangelical and practical strain, and in families to seek and embrace the opportunity of

conversing on religious subjects. He is to attempt to organize churches wherever it may be practicable, and to give the necessary information on church government and discipline. He is to be particular in his inquiries respecting the relative state of the religious denominations wherever he may happen to pass; to keep a distinct journal of his progress and to make report to the next Gen'l Assembly." Instructions similar to these were given to all the missionaries sent out by the Synod or General Assembly. In later commissions, they were even required to record in their journals the subjects on which they preached, and the apparent effect on their hearers. The usual compensation for this arduous work was \$40 per month. The coming of one of these sun-browned, travel-stained evangelists was an event in the history of the pioneer communities of that day. When he appeared in the neighborhood, the news was quickly carried from house to house, and preparation was made by all soberly-disposed people to avail themselves of his brief ministrations. Careful mothers began at once to look up the attire in which their infant children were to be presented for christian baptism; children, who had been diligently committing to memory portions of the shorter catechism and verses of Scripture in anticipation of this event, were on the look out for the minister, from the fences and hill tops, with mingled feelings of fear, curiosity, and awe; blushing damsels, who had plighted their troth, were constrained to bring their preparations to a close and name a definite day, while hesitating swains, who had hitherto refrained from putting the momentuous question, suddenly realized that the crisis hour had come, and were emboldened to declare all that was in their hearts. There were those also, who prized above all things the privileges of the sanctuary, who could not keep back the quick, hot tears when the tidings reached them that the minister had come.

In those days, the word of the Lord was precious. In a sense which we can hardly appreciate or understand, these dwellers in the wilderness could join in the inspired refrain "I was glad when they said unto me let us go into the house of the Lord." After the war was ended, occasional supplies were sent to Northumberland county from Presbytery in response to earnest supplications

from the shepherdless flocks, but the territory covered by that body was so large and the vacancies were so numerous that it was impossible to meet the demands made upon it. In the spring of 1786, two appointments (the first on record) were made for Mahoning, viz: Mr. Wilson, to preach the second Sabbath in June, and Mr. Linn the third Sabbath in August. The same year the Presbytery of Carlisle was organized, and to its fostering care was committed all the churches in this portion of the State. In the minutes of the first session of this body, constituted October 17, we find the following record:

“A supplication was brought in and read from Northumberland, Sunbury, Mahoning, and Buffalo to have Mr. Hugh Morrison appointed to preach among them for six months upon trial.” The following day, as the record reads, “Mr. Morrison was appointed to supply the second Sabbath of November at Northumberland town, the third at Chillisquaque, the fourth at Warrior Run, the first Sabbath of December at Mahoning, the first Sabbath of January at Buffalo, and the rest of his time at discretion until our next meeting.” At the same time, Mr. Hogue was appointed to supply three Sabbaths in Northumberland county at discretion. At the spring meeting of the Presbytery of Carlisle, April 10, 1787, “a supplication was handed in from the united congregations of Northumberland, Sunbury, and Buffalo for Mr. Morrison as a constant supply, and for a member to moderate a call to the said Morrison.” This call, as we have already noted, was the first extended to any minister of our body in this portion of the State. For some reason, Mahoning was not included, although such an arrangement had evidently been contemplated when Mr. Morrison’s services were requested as a supply in connection with the other churches. The only record in connection with our church at this meeting was the appointment of Mr. Hogue to supply the pulpit on the first Sabbath in September. In 1790, the Rev. John Bryson was called to the neighboring churches of Chillisquaque and Warrior Run, and from this date preached occasionally at Mahoning until a pastor was secured. It is a common impression among the older members of the congregation that Mr. Bryson served the church for a time as stated supply before Mr. Patterson came, but



I can find no evidence in confirmation of this in the records of the church or Presbytery. On the 28th of March, 1796, the congregation united with Derry in extending a call to the Rev. Mr. Woods, pledging as its proportion of the pastor's support the sum of £75. In connection with this call, which Mr. Woods declined to accept, it is stated that Jacob Gearhart and William Montgomery, ruling elders, were deputed by the congregation to join with Derry in making the necessary arrangements. This is the first mention of ruling elders, but it is highly probable that both of these men were elected and set apart to this office, at the organization of the church. If any records of such proceedings were made, prior to the opening of the present century, they have been destroyed or lost. The Presbytery of Huntingdon was formed out of the northern portion of the Presbytery of Carlisle in 1794. From this date until the Presbytery of Northumberland was organized—seventeen years later—the Mahoning church appears on its rolls. In the spring of 1798, the General Assembly appointed the Rev. Asa Dunham and Mr. John Boyd Patterson, a licentiate of the Presbytery of New Castle, to missionate in the region of the Susquehanna. In the letter of instruction, Mr. Dunham was directed “to set out on a six months’ tour and proceed through the counties of Northumberland and Lucerne and the settlements of Lake Erie avoiding the places where appointments had been made by the Presbytery of Huntingdon.” Mr. Patterson was directed to set out about the beginning of August and proceed on the route prescribed to Mr. Dunham. He was to be absent three months. Each of these appointments were filled in accordance with the above-mentioned instructions. On the return journey, Mr. Patterson was entertained for a few days at the home of the Rev. John Bryson on Warrior Run, and, at the urgent solicitation of his host, visited the vacant churches of Derry and Mahoning. This visit resulted in a call from these churches to become their pastor. The call was accepted, and in the autumn of the following year he was ordained and installed. It appears from an old church register kept by Mr. Patterson that his salary was reckoned from September 1st. In this book the following statement is also recorded in the handwriting of Mr. Patterson: “Sept 6th 1799 arrived at Mahoning

and took lodgings with General Montgomery at \$66.67 per annum." The whole amount of salary promised by the two churches was \$466.66, one half of which was paid by this congregation. It should be noted, however, that the purchasing power of a dollar in those days was nearly double that of to-day, while, at the same time, the needs of both pastor and people were few and comparatively inexpensive.

The Rev. John Boyd Patterson was of Scotch-Irish descent. He was born in Lancaster county in 1773. His father, who had served as a soldier in the war of the Revolution, was, for many years, an efficient ruling elder in the middle Octorara church. Mr. Patterson graduated at the University of Pennsylvania; studied theology under the direction of the Rev. N. W. Sample, of Strasburg, Pa., and, in 1797, was licensed by the Presbytery of New Castle. Soon after, he was sent by the General Assembly to missionate in Maryland, and, in the following year, as we have already noted, to the frontier settlements of the Susquehanna.

The precise date of the erection of the primitive log church in which the first generation of Presbyterians in this settlement worshipped, cannot be ascertained. It was probably somewhere between 1787 and 1790. Prior to this, public services were held in General Montgomery's house. Afterward, when more room was required, in a large octagonal barn belonging to him, which stood near the corner of Bloom and Ferry streets.

While circumstances connected with the war, and the unsettled condition of the country prevented the formation of a Presbyterian church in Mahoning settlement earlier than the year 1785, it appears that such an organization was contemplated by the residents at least ten years before. The evidence for this is furnished by the deed, on record in Sunbury, for the plot of ground on Bloom street, which includes the burial place and the original site of the church. This, it is distinctly stated, was purchased and conveyed to certain trustees in 1775 for the use of the Presbyterian congregation of Mahoning. According to the original paper, this plot consisted of "three acres and seven perches, and allowance of six per cent. for roads, etc., situate in Mahoning township, Northumberland county, and State of Pennsylvania." In the language of the indenture,

which bears date September 8, 1775, Amos Wickersham conveys this parcel of ground "to John Simpson, Robert Curry, Hugh McWilliams, and John Clark, trustees of the Presbyterian congregation of Mahoning, for the consideration of five (5) pounds lawful money of Pennsylvania," \* \* \* "to have and to hold the same, with the appurtenances thereof, unto the said John Simpson, Robert Curry, Hugh McWilliams, and John Clark, *in trust* for the use of the said congregation, their heirs, and assigns forever." In the receipt appended, it is stated that the above-mentioned purchase money was received from John Simpson. This disproves the statement, which has frequently appeared in print, that this plot was *donated* by Amos Wickersham, of Philadelphia, for a *specified* purpose. As the ground itself was then a portion of the outlying wilderness and densely covered with timber, the amount paid, viz: \$13.33, would appear to be its full value.

The evident intention of the purchasers was to secure a tract for immediate use as a burial place which would also be suitable for a church building when it should be required. There was no limitation connected with the transfer except that the ground was to be held in trust for the use of the congregation. In the selection of this site, they were guided, without doubt, by the near location of the great spring in the valley below, as well as by the natural advantages of the tract itself. It is a matter of history that the first space cleared within this possession was for a burial ground. Robert Curry, one of the afore-mentioned trustees, who was killed and scalped by the Indians below Mineral Point, was brought hither for interment by a party of scouts in the month of June, 1780. According to tradition, Mr. Curry was the third or fourth person who was laid to rest in this virgin soil.

A school-house was built on the south side of the road about a century ago. Some years after, the log church was erected. It was a plain but substantial structure of hewn timber—the best of its kind—and served as a meeting place for the congregation for nearly forty years. Its original dimensions were increased, as the congregation grew larger, by an addition, which was affixed to one end at right angles with the main building, giving to the structure, as a whole, the form of the letter T. For some time, the seats

were rough slabs which rested upon blocks or stones. The only seat with a back outside of the pulpit was an arm chair which had been provided for Mrs. Montgomery. This favored seat she often gave up to one of the tired mothers about her whose arms were aching with the weight of a sleeping child.

Just below the high pulpit was a platform with a breastwork in front on which stood the precentors or clerks—sometimes called foresingers—who lined out the verses of the Psalm and “raised the tune” for the congregation. In the central aisle was an open hearth or prepared space, where, in unusually cold weather, a charcoal fire was kindled. Foot-warmers were carried to the church also for the benefit of the women and children. These were the only appliances used for the comfort of the worshippers in winter until the year 1817, when two stoves were purchased and set up. In the summer, boys approaching manhood came to church in their bare feet, while their staid fathers frequently appeared in hunting jackets or in their shirt sleeves.

There are those yet living in our community, who can remember the good old times, when women of high degree carried their Sunday shoes in their hands over the rough and muddy roads until they came to a brook hard by the meeting house, where they washed and clad their feet. In time of service, the grove of majestic oaks, which surrounded the church, was alive with horses. Some were fitted out with real saddles, of English pattern, but the most with blankets or sheepskins, fastened in place by a rope or surcingle. For many years, a wheeled vehicle was not seen within the limits of this sacred inclosure. Two services, with an intermission of a half hour, or an hour, were held on the Sabbath until the close of Mr. Patterson's pastorate. During this interval, the congregation repaired *en masse* to the spring in the valley below. Here men, women, and children, gathered into little groups under the wide-spreading trees, ate their lunch, and chatted pleasantly together, until the signal was given for the second service. For more than half a century, this famous spring was the favorite resort and trysting place for the neighborhood, but at length its overshadowing trees were cut down, and its very site disfigured beyond recognition by railroad dumps, bridges, and the sooty refuse from the



mines. In those days, a sermon was considered short which came within the limits of an hour, and the first service was seldom less than two hours in length. During the delivery of the sermon, it was not considered out of place for one and another to rise up and stand for a few moments. This change of posture had a good effect in warding off an approaching spell of drowsiness. Sometimes there were those, even in the ranks of the devout elders, if tradition be correct, who had such implicit confidence in the orthodoxy of the minister, that they deliberately composed themselves betimes for a comfortable nap. In justice to these worthies of the olden time, it should be said, however, that they were not always asleep when their eyes were closed. Sometimes, when taken to task for this apparent weakness of the flesh, they were able to give more *points* of the sermon than their self-complacent accusers.

The Communion Service, which in the early days of this church was held but once in the year, was anticipated with lively interest, and observed with deep solemnity and reverential awe. It was duly announced from the pulpit several weeks in advance, and special blessings were invoked in connection with it around the family altar, and in public meetings for prayer. On this occasion, the pastor was usually assisted by a neighboring minister. The preparatory services commenced on Friday and continued until Saturday noon. Those who lived at a distance, made it a point to be present at these services, and were always sure of a welcome and hospitable entertainment at the houses of the elders or prominent members near the church. At the close of the Saturday service, tokens were distributed by the elders at the church doors to intending communicants. With the dawning of the "Communion Sabbath," the whole community was astir for miles around, and at the hour of assembly the building was filled to its utmost capacity. The long tables, which extended across the width of the house were covered with damask linen, pure and white, and in the centre were the vessels which contained the elements of this divinely appointed feast. There was a hush of more than ordinary stillness, and the very air seemed to be pervaded with a peculiar sacredness as the minister rose, amid these surroundings, to invoke

the presence of Almighty God. This scene throughout, and especially the visible separation when those in covenant with God rose up and came reverently forward to the tables, singing the songs of Zion as they came, was deeply impressive and solemn. Those were the days, and would to God we might see the like again, when the whole family appeared before the Lord in the sanctuary. Many a child, not older than the child, Jesus, when he came up with Joseph and his mother to Jerusalem, received impressions for good, on such occasions, which remained ineffaceable through life. At the service on the Monday following the observance of the Lord's Supper, the rite of baptism was administered to the children. Not unfrequently, a score or more were presented by their parents, for this purpose, in a semi-circle, or double row in front of the pulpit. From 1825 to 1830, a period of five years, Mr. Patterson baptized 323 infants. In one year alone (1825) he reported the baptism of 150 infants in his united charge.

The first communion service in this place was held in the old log church on the 29th of June, 1800. At this time, twenty-two new members were added to the thirty-seven already recognized as communicants, making a total membership of fifty-nine. Previous to this, (February 9,) the session had been reinforced by the election and ordination of five additional elders, viz: John Montgomery, William Montgomery, (better known as Judge Montgomery,) Paul Adams, John Emmett, and Hugh Caldwell. Prior to the year 1825, there were no annual reports from this charge to the General Assembly. For seven years after this date, or until the close of Mr. Patterson's pastorate, Mahoning and Derry were reported together. In the year 1832, nearly fifty years after its organization, our church was reported *separately* for the first time. In the private records kept by Mr. Patterson I have found an occasional mention of the estimated membership, apart from Derry, which indicates a steady growth from year to year. From this it appears that, in 1807, the membership had reached one hundred. In 1819, there were one hundred and forty communicants. In 1823, there were two hundred and forty, and in 1830, the last statement given, two hundred and one. In the first separate re-

port to the General Assembly, made in the spring of 1832, the number of communicants is put down at two hundred and eighty. It is probable that some of these were dismissed to Derry, or else the roll was closely pruned during the year, for in the following year the aggregate membership was only two hundred and four.

The Presbytery of Northumberland was constituted at Northumberland town on the first day of October, 1811. It is a happy coincidence and worthy of note in this connection that the first session of this honorable body was held *seventy-four years ago this day*.

As originally constituted, it was composed of five ministers, viz: Asa Dunham, John Bryson, Isaac Grier, John B. Patterson, and Thomas Hood. The churches enrolled numbered thirteen, and were as follows: Sunbury, Northumberland, Buffalo, Washington, Chillisquaque, Warrior Run, Mahoning, Derry, Lycoming, Great Island, Muncy, Bald Eagle, and Pine Creek.

The ecclesiastical connection of this congregation was, in the first instance, with the Presbytery of Donegal. When the far-reaching boundaries of this venerable Presbytery were contracted, Mahoning formed a part of the Presbytery of Carlisle, then of Huntingdon, and, finally, of Northumberland, with which it has retained its connection for nearly three fourths of a century.

The decade which gave birth to the Presbytery of Northumberland was one of the most remarkable in the history of the American church. It was a period of wonderful development of Christian thought and energy, prolific beyond all others in agencies and societies for the good of man and the advancement of Christ's kingdom.

On the 29th of June, 1810, the first great missionary agency of this land, the American Board of Commissioners for Foreign Missions, was founded. The New York and New England Tract Societies, out of which grew the American Bible Society, were founded in 1812 and 1814. The American Bible Society was founded in 1816, and the Colonization Society in 1817. Following these, or associated with them, were a host of kindred agencies, of almost every conceivable kind, for the promotion of missions at home and abroad, of temperance, of education, of Sabbath-school instruction, &c., &c. In this memorable decade, the

Sabbath-school movement in the United States began. For a brief space this new departure in Bible teaching was regarded, in some quarters, with distrust and suspicion, but as soon as its beneficent purpose became apparent, it was advocated and endorsed with wonderful unanimity and enthusiasm by the churches all over the land. Then, also, under the stimulus of these stirring events, Christian womanhood asserted itself, as in Apostolic days, in planning, laboring, and sacrificing for the cause of Christ. In these great movements the Mahoning church was foremost among the churches of the Presbytery. This was especially true of the cause of missions, which, from the first, took a deep hold upon the affections of the people. This interest was intensified when, in 1821, the congregation sent forth two of its beloved members, the Rev. William B. Montgomery and his devoted wife, with tears and blessings, to labor as missionaries among the Osage Indians west of the Mississippi.

Here, as elsewhere, the first Sabbath school was conducted for some time as a union school, yet we find that it owes its origin to certain "elect" ladies of this congregation, who began the good work in a humble way as early as 1816.

True to their noble descent and Presbyterian instincts, the founders of this congregation took a deep interest in the cause of general education. Alongside of the church, while as yet the wilderness surrounded them, they erected a school-house of rough, unhewn logs, where their children received the elements of an ordinary education. When the town had assumed the dimensions of a respectable village, General William Montgomery, with his characteristic foresight and generosity, donated sixty lots toward the founding and maintenance of an Academy. In connection with the bestowal of this gift, it was stipulated that the Academy when established should be "under the supervision and control of the Mahoning church, and that one of his descendants should always be on the Board of Trustees." The first building for this purpose was erected in 1819. The school has been kept open and maintained, without interruption, ever since. This time-honored institution has rendered invaluable service in the past in stimulating a desire for classical education,



and in preparing the youth of our community for the higher walks of life. . Of late, it has not received the attention and support which ought to be bestowed upon it. In view of its past record, and present importance, it should be placed on such a footing that its ancient glory may be revived, and the beneficent purpose of its founders extended with undiminished vigor and enthusiasm to all succeeding generations.

In 1826, the old house of worship was taken down, and a plain but substantial brick church was built upon the site. Like the former building it was embowered in stately forest trees. On this account, it was commonly known as the Grove church, or the church in the grove, although not in the sense in which this name is now used to designate the Grove congregation. Its interior was remarkable chiefly for its high pulpit, flanked by a flight of steps on either side, and its high-backed pews. The latter oftentimes served as convenient screens to the constitutional sleepers; but, to those who conscientiously maintained a sitting posture during the delivery of the sermon, they were a source of no little discomfort. The old log church, hallowed by so many precious associations, was removed to a site on the Jerseytown road, where, strange as the statement may sound to modern ears, it was transformed into a *still house*! Stranger still! this manufactory of ardent spirits was operated by a Presbyterian elder. At that time, the occupation of a distiller of whisky was not regarded as inconsistent with good standing in the church or its session. I mention this fact to show that the temperance cause has made *progress* within the century. It is a common impression that the drinking customs of the olden time did not result in so many evils as in our own day, but this is not supported by facts. It is true, that the liquor used was not so deadly in its nature, but it did produce widespread drunkenness. Without doubt, this vice was far more prevalent among the *better* classes than it is to-day. In the narratives to the Presbyteries and General Assemblies, it is characterized as one of the crying evils of the times. In our own Presbytery, so late as 1826, "the abuse of intoxicating liquors at vendues and funerals" was denounced "as a preposterous violation of decency and decorum." It is a noteworthy fact, also, in this connection,

that the Presbytery of Northumberland "resolved unanimously," on the 9th day of October, 1818, "that the use of ardent spirits be excluded from *our meetings* in the future."

I take pleasure in recording, as a sequel to the story of the old log church, that the distillery was abandoned in a few years, and the house occupied as a residence by a saintly blacksmith, who oft-times used it as a place of prayer for the neighborhood. Then, as of old, the walls resounded with the voice of supplication and the melody of praise. I have this information from the lips of one of our esteemed members, Mr. Samuel Blue, who attended some delightful meetings for prayer in this place.

In 1830, the congregation, which had grown steadily in numbers from the beginning of Mr. Patterson's pastorate, was strong enough in numbers and financial ability to assume the full support of a minister. The members and adherents who were devotedly attached to their faithful pastor were not willing, however, to take any action which would sever their relation to him; hence, it was decided to call a co-pastor to supply the pulpit on the Sabbaths not occupied by Mr. Patterson. The choice of the congregation for this position was Mr. Robert Dunlap, a graduate of Princeton Seminary, and a licentiate of the Presbytery of Philadelphia.

In the spring of 1831, Mr. Dunlap accepted a call from the congregation, and on the 14th of June, was ordained and installed. In the following year Mr. Patterson felt constrained to tender his resignation, which was reluctantly accepted by the congregation. On the 17th of April, 1832, the pastoral relation was dissolved.

This beloved pastor, who was first in the line of bishops to whom the care of this congregation has been committed, was privileged to serve it in this relation for fully *one third* of the century which has passed away. After his retirement from this charge Mr. Patterson continued to preach at Derry until his death. He entered into rest on the 8th of May, 1843, in the seventy-first year of his age. Devout men carried him to his burial in the old Mahoning grave-yard, and the entire community mourned his loss.

In token of affectionate remembrance the congregation to which he had ministered so long and faithfully erected an appropriate monument over his grave. In a graceful tribute to his memory,

prepared shortly after his decease by direction of the Presbytery, Mr. Patterson is described as "a man of good talents and acquirements, a sound and pious preacher, a judicious counselor, cautious in forming intimacies, but firm in his friendship, almost proverbially prudent, mild in manners, and one who scarcely ever, if at all, had an enemy."

Like most of the ministers of that day, Mr. Patterson gave instruction at his home to young men who were preparing to preach the Gospel. Three of these pupils, each of whom bore the honored name of Montgomery, were members of this congregation, viz: William B., Samuel, and John Montgomery.

The Rev. William B. Montgomery, to whom I have already referred, was licensed at Milton, November 12, 1816. On the 19th of February, 1821, he was ordained with a view to going on a mission to the Osage Indians under direction of the "United Foreign Missionary Society." After a perilous journey of about four months he reached the station to which he was assigned near Fort Gibson, and entered upon his work. His faithful wife, formerly Miss Jane Robinson, died a few months after her arrival in the Indian Territory. In this chosen field Mr. Montgomery labored with many encouraging tokens of success for more than thirty years. He was stricken down suddenly with Asiatic cholera and died, like a good soldier of Jesus Christ, with the harness on, and at his post.

The Rev. Samuel Montgomery was a son of Judge Montgomery. He was licensed October 18th, 1827; ordained October 19th, 1830. In the autumn of 1832, he was dismissed to accept a charge within the bounds of the Presbytery of Blairsville. He is still living, but his feeble health and the infirmities of old age prevent him from being with us to-day. He is greatly interested in this celebration, and has furnished much valuable information concerning the church and Sabbath-school. His place of residence is Oberlin, Ohio.

John Montgomery, the third of this trio, was licensed October 20th, 1829, and ordained October 19th, 1830. In 1832, he was dismissed to the Presbytery of Illinois. He died in Western Illinois.

After the resignation of Mr. Patterson, the congregation ap-

plied to Presbytery to have the call given to Mr. Dunlap extended so as to include the whole of his time. The request was granted, and from this date the congregation has maintained a regular weekly service.

This young pastor, Barnabas-like, "was a good man, full of the Holy Ghost, and of faith," and, during his brief ministry here, "much people were added to the Lord." It is stated on good authority, that about one hundred hopeful converts were received into the communion of the church during the first year of his pastorate. On the testimony of his cotemporaries, "he was a well-furnished, faithful, active, affectionate, and highly acceptable preacher of the Gospel." In the homes of affliction, his visits were greatly prized, and he was particularly attentive to the children of his charge, who loved and revered him. Mr. Dunlap's term of service in this church, was a few months short of six years. In January, 1837, he received a call from the Second church of Pittsburg, Pa., which, after due consideration, he decided to accept. The announcement of this determination was received with great sorrow by the congregation, but, yielding to his wishes, they consented to the separation. At a called meeting of the Presbytery, held at Danville, February 8, 1837, the pastoral relationship was dissolved, and he was dismissed to the Presbytery of Ohio. For ten years, Mr. Dunlap served the church in Pittsburgh with great acceptance and success, but was suddenly cut down in the midst of his years and usefulness by the hand of death. From a brief memoir, prepared by the late Dr. Elliott, of the West'n-Theo. Seminary, I quote the following statements, which will, no doubt, be interesting to many in this congregation: "In this church (the Second of Pittsburgh) Mr. Dunlap continued to labor with an encouraging measure of success until his death. So strong, however, was the attachment of the people of his former charge at Danville, that in the winter of 1844, seven years after his removal to Pittsburgh, they drew up and forwarded to him a unanimous call to return and again become their pastor. This movement was the occasion of great perplexity to him. The unanimity of the congregation in making out the call, and the unabated warmth of attachment by which the proceedings were characterized, sensibly



touched his heart, and almost induced him to believe that the finger of God pointed to his acceptance of the invitation. But there were bonds of affection and solemn obligation at Pittsburg which were not to be sundered, but for the most cogent reasons; and, after prayerful and anxious deliberation, he came to the conclusion that it was his duty to decline the call from Danville, and to remain in Pittsburgh. "Rarely, if ever," says Dr. Elliott, "have there been stronger manifestations of regret than were given by the different religious denominations in Pittsburgh and Allegheny on the occasion of his death. Forty clergymen, or upwards, of various denominations, with an immense concourse of citizens, showed their respect to his memory by attending his funeral."

The next pastor was the Rev. David M. Halliday, D. D. At a meeting of the congregation held February 12, 1838, he received a unanimous call. On the 23d of the same month he entered upon his duties as pastor-elect. Like both of his predecessors, this was Mr. Halliday's first charge. He was ordained and installed at a meeting of Presbytery held in Danville, April 25, 1838. This relation continued for five years and five months. During this time one hundred and sixty-two members were added to the church—one hundred and eighteen on profession of faith and twenty-three by certificate. A marked advance is noticeable also in the benevolent contributions of the congregation, especially to the Board of Foreign Missions. At the close of Dr. Halliday's ministry, the communicants numbered two hundred and seventy.

In October, 1840, the synod of Philadelphia, then a large and influential body, held its annual session in the church in the grove, and was hospitably—and apparently without difficulty—entertained in the homes of the congregation. This was before the days of rapid transit, and the members came in stage coaches or private conveyances. Another meeting of synod, but this time of the synod of Harrisburg, was held in 1867, in the church which we now occupy.

In Dr. Halliday's pastorate the congregation was incorporated under the title of the "Mahoning Presbyterian English Congregation." By the provisions of the charter the temporal affairs of this congregation, under certain limitations, were committed to a

board of nine trustees and their successors. The original board consisted of the following persons: William Donaldson, John Cooper, Paul Leidy, Alexander Montgomery, William H. Magill, Samuel Yorks, John C. Grier, Jacob Hibler, and Michael C. Grier. Only one of this number remains in our midst at the present time, and he is *still* an honored member of the board of trustees. I refer to the beloved physician—than whom no man in our community holds a higher place in the esteem of the people—whose name has been on our rolls for more than half a century, William H. Magill.

On the 23d of September, 1843, Dr. Halliday requested a dissolution of the pastoral relation in consequence of ill health. The request was granted, and the relation was severed by Presbytery on the 4th of October, of the same year. He was dismissed to the second Presbytery of New York. A short time afterward, Dr. Halliday was installed over the Presbyterian church at Peekskill, on the Hudson. He continued in this relation for the space of twenty-four years, when failing health compelled him to give up his charge and retire from the active duties of the ministry. The remaining portion of his life was spent at Princeton, New Jersey. We had hoped to welcome him here on this occasion, but he has been recently called to "the general assembly and church of the first born, which are written in Heaven." He died in Brooklyn, New York, in the seventy-seventh year of his age. Dr. Halliday, says one who knew him intimately, was a genial, companionable man, gentlemanly in appearance and manners, an acceptable preacher, and an excellent warm-hearted pastor.

After a vacancy of nearly two years, the congregation united harmoniously in a call to the Rev. John W. Yeomans, D. D., of the Presbytery of Philadelphia. The call was accepted and Dr. Yeomans was installed at a special meeting of Presbytery, held on the 11th of January, 1846.

During the ministry of Dr. Yeomans, the church steadily increased in membership until, in the year 1850, it reported 325 communicants. This was the *maximum* of membership previous to the organization of the second congregation. This period was a prosperous one, also, in the history of the town. With the de-

velopment of the iron interests, Danville was suddenly transformed from a quiet village into a busy manufacturing centre, and grew rapidly in wealth and population. To keep pace with the growth of the community and congregation, there was an urgent necessity for the erection of a new and more commodious church edifice. After long and careful deliberation, a majority of the congregation decided that it would be for the best interests of the church to abandon the old site, and select a central location within the limits of the town. Up to this date, no provision had been made for night services in the church in the grove, and, for many years, it had been necessary to keep up a separate house on the south side of the canal for this purpose. In view of this necessity, it was an important consideration to secure a location for the new house of worship where *one* building would suffice *for all* the services.

The first congregational prayer-meeting of which we have any knowledge, was established in 1809. It was held in an old school-house, situated on an alley west of Mill street. This meeting was established, in the first instance, with a view to filling the gap in the Sabbath service on the days when Mr. Patterson preached at Derry. In connection with this service of prayer, something very like a Sabbath-school was instituted, although not called by that name. Occasional meetings for prayer and preaching were, also, held at night in this building. After the academy building was erected, all services of this nature were held, for a time, in it; then in a store room fitted up for the purpose, which stood on the site now occupied by the Opera House; and, still later, in a frame building on Ferry street, which was owned by the congregation, and known as the Lecture room. When the decision was reached to remove to the lot which we now occupy, this building was sold, and the proceeds were applied to the building fund of the congregation. In these plain unpretentious places of worship, many precious revivals were enjoyed, and many hearts were consecrated to the service of Christ. In the spring of 1853, the contractors commenced work on the new building. The lecture room was ready for occupancy in the month of June, 1854. On the 23d of the same month, the congregation abandoned the old room, and commenced to worship in the new. Soon after, the audience room

was completed and furnished. The building was dedicated to the service of Almighty God on Thursday, the 16th day of November, 1854. The sermon on this memorable occasion was preached by the Rev. William Plumer, D. D., before an audience which filled the house to its utmost capacity. The Rev. Mr. Simonton, of Williamsport, and the Rev. David Halliday, D. D., assisted in the after services, which extended continuously through the remaining portion of the week and the following Sabbath.

While the congregation, as a whole, approved of the removal of the church, and assisted in the erection of the new building, there was a large and respectable minority of members and adherents, on the north side, who preferred the old site. It was endeared to them by many precious associations, and, in most cases, was more convenient to their places of residence. These, and other considerations, seemed to them sufficient grounds on which to apply for a new organization. This application was presented to Presbytery at Lock Haven on the 2d day of October, 1855. The official record in the case as follows: "Certain papers were presented to Presbytery by a committee appointed by a portion of the members of the church and congregation of Mahoning, praying for the organization of a second Presbyterian church in that place, to be called the Mahoning English Presbyterian Congregation, North." The members of the committee were heard on the subject. In the afternoon session of the same day, the petition was granted and a committee appointed to organize a congregation to be named as designated in this paper. An interesting account of the proceedings of this Presbyterial committee is given in a number of the *Danville Intelligencer*, published November 2d, 1855, which I quote entire:

"At a late meeting of the Northumberland Presbytery, Rev. Isaac Grier and Rev. Mr. Waller were appointed a committee to organize a new Presbyterian congregation at Danville, in conformity to a petition presented, asking for said organization. This organization took place in the old Presbyterian church building on Wednesday last, (August 31st,) when there was an appropriate sermon delivered by the Rev. Isaac Grier. Samuel Yorkes, Sr., Michael C. Grier, Benjamin McMahon, David Blue, and H. D. Sechler



were elected elders of the new North Mahoning Presbyterian church.

“We are pleased to observe that the new organization has been made without the slightest opposition from the members of the Mahoning Presbyterian English congregation, who now worship in the new church building erected in 1853, and finished last year. Now let each congregation endeavor to excel in good works.”

To this wholesome bit of advice—penned thirty years ago, yet equally applicable now—I append my hearty amen, and let all the people say amen!

For one year, less fifteen days, the congregation, as a whole, worshipped in the new church. After its formation the Mahoning Church North, renovated the old Sanctuary in the grove, which was reopened for divine service January 2, 1856. Here the congregation worshipped until the handsome Gothic church was erected, which they now occupy.

The first pastor of this congregation was the Rev. C. J. Collins. He was ordained and installed December 31, 1856. In 1864, the North Mahoning Church was authorized by Presbytery to take the proper steps to have the name, under which it was organized, changed to the briefer title by which it is now known, viz: the “Grove Church.”

After the withdrawal of the adherents of the new congregation, the Mahoning church reported two hundred and twenty-five communicants.

The pastorate of Dr. Yeomans extended over a period of more than eighteen years, and was honored with the seal of divine favor in a remarkable degree. There are many here to-day, as well as many who have gone before, who will have reason to bless God forever for his faithful ministrations. He died at his home in this place on the 22d of June, 1863, in the sixty-fourth year of his age, and was buried with every token of respect and affection in the old grave-yard. The Presbytery of Northumberland attended the funeral service in a body, and Dr. Watson, of Milton, his intimate friend, preached a discourse appropriate to the occasion.

Three young men of this congregation entered the ministry during the pastorate of Dr. Yeomans; two of these were his own sons,

Edward and Alfred. The former was licensed by the Presbytery of Northumberland, April 21, 1847. He was ordained and installed pastor of the church of Warrior Run in November, 1854. In 1858, he was dismissed to enable him to accept a call to the Fourth Presbyterian church at Trenton, New Jersey. His earthly ministry was short, but greatly blessed of God to the churches which he served. The Rev. Alfred Yeomans, D. D., entered the ministry at a later date. He has been for many years the honored pastor of the Central church of Orange, New Jersey. The third was the Rev. Isaac Cornelison. He was licensed at Milton, Pa., in June, 1853. He is now, and has been for several years, the pastor of the church of Washington, Illinois.

Dr. Yeomans was born in Hinsdale, Mass., on the 7th of January, 1800. He was a graduate of William's College and of Andover Theological Seminary. After leaving the seminary he served successively as pastor of the Presbyterian church of North Adams, Mass., the First Congregational church of Pittsfield, Mass., and the First Presbyterian church of Trenton, N. J. The last mentioned charge he left in the spring of 1841 to accept the presidency of Lafayette College. Four years later he became the pastor of the Mahoning church. Dr. Yeomans ranked with the most eminent of the Presbyters of his day.

While pastor of this congregation he was called to the highest post of honor in the gift of the Presbyterian church, viz: the office of Moderator of the General Assembly. Dr. Watson, in a beautiful tribute to his memory, sums up his varied attainments in these words: "As a preacher, Dr. Yeomans was highly instructive and evangelical. Being possessed of a discriminating judgment and a mind richly furnished with sound truth, he seldom failed to attract the attention of his hearers. His style was more philosophical than colloquial, His manner was grave and dignified, and, though never vehement, he was always earnest. \* \* \* In eminent attainments in scientific and theological literature, Dr. Yeomans occupied a deservedly elevated position. His triumph over every obstacle which impeded his way, his selection to minister to their spiritual wants by churches which stand among the first in the country, his election to the presidency of Lafayette

College, the respect shown him by three of our most eminent literary institutions in the honorary degree they simultaneously conferred upon him, his appointment to the office of Moderator of the General Assembly of 1860, the manifest interest and favor with which he was always heard in our ecclesiastical judicatories are so many just testimonials of the superiority of his mental powers, and the respect in which he was held as a man of intellect and a minister of the Gospel."

After a vacancy of about two years the Rev. William E. Ijams, a licentiate of the Presbytery of Huntingdon, was chosen as the successor of Dr. Yeomans. He was ordained and installed on the 2d of May, 1865. During his brief ministry, a little short of two and a half years, the church enjoyed a precious revival and was greatly prospered. It appears from the records that ninety-two persons—sixty-seven on profession of faith and twenty-five by certificate—were received into the communion of the church while under his care. The pastoral relation was dissolved, at his request, September 17, 1867, to enable him to accept a call to the Presbyterian church of Germantown, Pa. From Germantown, Mr. Ijams removed to San Francisco, Cal., where he preached for several years. In consequence of feeble health he is now without a charge. A recent visit to this place, in company with his estimable wife, after an absence of seventeen years, was the occasion of a great rejoicing in the congregation.

The next pastor was the Rev. Alexander B. Jack. His field of labor, previous to the acceptance of the call from this congregation, was at Newburg, on the Hudson. Mr. Jack entered upon his duties as pastor-elect on the 2d Sabbath of January, 1869. He was installed April 21, and continued in this relation until the 28th of June, 1874. On his retirement from this charge, Mr. Jack accepted a call from the Presbyterian church at Hazleton, Pa., where he still continues his work for the Master. His rare gifts and eloquent speech attracted large audiences here, as in other places, who listened with profit and delight to the message from his lips. During this pastorate the Manse was built at a cost of over \$10,000.

Mr. Jack's successor was the Rev. Thomas R. Beeber. He was called in June, 1875, and assumed the charge of the congregation

July 4. He was installed October 27 by a committee of Presbytery. In the first year of Mr. Beeber's ministry the church was blessed with a gracious revival, which was followed by an ingathering of fifty-three persons on profession of faith. In the period covered by this pastorate eighty-two members were received on examination and twenty-five by certificate.

With a view to the acceptance of a call which was tendered him from the Second Presbyterian church of Scranton, Pa., Mr. Beeber requested a dissolution of the pastoral relation. He was released on the 20th of April, 1880, and dismissed to the Presbytery of Lackawanna.

This congregation has had so many excellent pastors that I confess to some embarrassment in speaking of them in this brief sketch as their merits and talents deserve. Not less acceptable to the church, however, nor less worthy of honorable mention were the accomplished and devout women who in turn held the position of "Mistress of the Manse" in this congregation. Two of these, viz: Mrs. Patterson and Mrs. Yeomans sleep in the old grave-yard by the side of their husbands.

Five years ago to-day the present pastor entered upon his work. After careful examination and revision of the roll by the session, the actual number of communicants, present and absent, was found to be two hundred and sixty-one. On the 1st of December, 1880, a Woman's Home Missionary Society was organized in addition to the agencies already in operation.

The aggregate results of our united labors and offerings in this last semi-decade of the century may be briefly summed up as follows, viz:

Additions to the membership of the church, (83 on profession and 30 by letter,) . . . . .	115
Present membership, . . . . .	302
Adult baptisms, . . . . .	25
Infant baptisms, . . . . .	31
Contributions for Missions, Home and Foreign, . . . . .	\$2,465 00
Contributions for other Boards and benevolent objects, . . . . .	2,351 00
Whole amount for purely benevolent objects, . . . . .	\$4,816 00
Contributions for congregational expenses, repairs of church, &c., . . . . .	14,580 00
Total of offerings to the Lord in connection with the congregation since October 1, 1880, . . . . .	\$19,396 00



Notwithstanding the financial depression which has prevailed in the past three years, and has effected the entire community, our aggregate contributions to the boards have steadily increased. A cheering evidence that our venerable church has not lost its love and zeal for the Master's cause is furnished by the fact that the contributions to benevolent objects for the past year—the last in the century—were larger than in any previous year of its existence.

In the autumn of 1881, Miss Kate Best, one of our most devoted members and efficient laborers, was commissioned by the Board of Home Missions as a missionary teacher to the Mormons. In the midst of many discouragements she commenced her work in Wells-ville, Cache county, Utah. The congregation assumed her support in part and thereby became more deeply interested in the cause she represents. The mission which Miss Best had the honor to establish was the first of its kind in that beautiful but benighted region. She now occupies a neat chapel, the gift of Christian women in the east, where a Sabbath-school and day-schools are regularly maintained, and where the gospel in its purity is preached. From this far distant valley Miss Best sends her warmest greetings to the members of the "dear old church," and asks a continuance of your prayers for a blessing upon her labors.

The Sabbath-school which has been under the care of H. M. Hinckley, Esq., since January 1, 1880, has grown rapidly in numbers, and is to-day one of the most interesting and important agencies in connection with the church.

Three years ago, the place of its habitation became too strait for it. The call for "more room" was answered by removing the wall of partition between the Sabbath-school and the lecture rooms. Other repairs were undertaken in connection with this work, and, as a result, we now have a large and well-furnished room for the Sabbath-school and prayer-meetings, with additions for a library, and for primary and Bible classes. The necessary funds for these and other improvements, were furnished promptly and generously by the congregation. It is a matter for congratulation and thanksgiving, that we enter upon this new century entirely free from that most humiliating and annoying of all obligations—a church debt.

In 1882, a large Pipe Organ, of the Hook & Hastings build, complete and elegant in all its appointments, was presented to the church by one of its members, who delights to devise liberal things, Mr. Thomas Beaver. It was placed in an annex, built for its reception by the congregation, and was opened for use on the 1st of October.

The Mahoning church has had eight pastors, twenty-three ruling elders, and nine ministerial sons. In the latter number, I include two promising young men, George Van Alen and James Russel, who have been recently licensed to preach the Gospel. I include, also, the esteemed pastor of the church of Lewisburg, Pa., the Rev. John Grier, a baptized member of this church, whose family connection, since 1855, has been with the Grove congregation. The others have been already mentioned in connection with the pastors through whose influence they were brought into the church and the ministry. The following persons, not including the present session, have served as ruling elders, viz: William Montgomery, Sr., Jacob Gearhart, John Montgomery, William Montgomery, Jr., Paul Adams, John Everitt, Hugh Caldwell, Daniel Montgomery, James Donaldson, Richard Matchin, Samuel Yorks, Sr., Michael C. Grier, Alexander Montgomery, John Bowyer, Paul Leidy, Benjamin W. Pratt, Jacob Shultz, Sr., and Patterson Johnson.

The ruling elders at the present time are Messrs. A. G. Voris, Josiah Reed, S. S. Shultz, M. D., James Ogleby, M. D., and H. M. Hinckley, Esq.

My sketch would be incomplete, if I failed to make mention of our worthy janitor and sexton, Lewis Hoffman. His term of service has extended through a period of thirty-seven years. Within his sphere he has coöperated with five of the eight pastors associated with this church. He has heated and lighted the sanctuary, tolled the bell, and wound the clock, with almost unvarying regularity through all these changeful years; and yonder, in the sleeping places of the dead, he has gathered in a larger congregation, twice over, than is assembled here to-night. Lewis has not yet found the golden mean of temperature which will exactly suit an *entire* congregation; nor does he pretend to be versed in all the

mysteries pertaining to modern methods of ventilation; but he has ever been loyal to the church, and honest in his purpose to serve it.

In looking over the annals of this congregation I have been impressed with the thought that its influence has reached farther and wider than the little community in which it has grown and flourished. Its prayer-laden offerings have been wafted to the islands of the sea and the uttermost parts of the earth. Its sons and daughters have been scattered all over the land. They or their descendants may be found to-day in most, perhaps all, the States of this Union. Many have gone out from us in the "fullness of the blessing of the Gospel of Christ" to form other centres of influence; to lay the foundation of other churches. God only knows and the records of eternity only can disclose the far-reaching results which have followed the founding of this church in the wilderness by men of faith and prayer a century ago. In abundant measure, above what they could ask or think, God has blessed the labor of their hands, and for this let us praise and magnify His holy name.

There is something of more than ordinary solemnity my friends in the thought that we, who are the successors of these godly men, and the inheritors of their toils and sacrifices, are standing ourselves in the early dawn of a new century in the history of our beloved church. What shall be the results? What shall follow *our* united labors when another hundred years shall have closed and we shall have joined the great majority? Is our work of such a character that it will *abide* through the centuries, and when all that is mortal and perishable in the universe shall pass away?

It was the life-long ambition of the great Charlemagne to restore and consolidate under one sceptre the old empire of the Cæsars. After years of unremitting toil he succeeded in his purpose, but, scarcely was the work done before disintegrating forces began to undo it. One day, after looking long and earnestly out of his palace window upon some fields and vineyards which the daring Norman pirates had lately ravished, his eyes were seen to fill with tears. To his friends, who remarked this unwonted evidence of emotion, he said, "If these barbarians have done such things when

I am alive, what will they do when I am gone?" The fears which troubled the great king were not groundless, for scarcely had he passed away from earth before the empire, which his strong arm had welded, fell to pieces again. A similar fear haunts every man who labors only for the things of time and the interests of this life. There is a Kingdom, however, which cannot be moved, toward whose advancement it is our high privilege to labor with the assurance that our work, whatever it be, will abide. We shall pass out of this nineteenth century and out of the world, but God will remain, and the work we do for Him shall also remain. This is the time of toil and conflict, but the crowning day is coming by and by. Meanwhile, as one has fittingly said, "every word that hastens that future is nobly spoken; every gift that brings it nearer is grandly bestowed; every life that works toward it is illustrious in its meaning and illustrious in its very act, and it is the grandest privilege of existence to you and me to be able to do something by word, example, gift, and prayer to bring more speedily forward that ultimate age in which the invisible Kingdom, that never can be moved, shall be established on all the earth."

# HISTORICAL SKETCH

OF THE

## Mahoning Presbyterian Sabbath-School.

BY

H. M. HINCKLEY, Esq., Superintendent.

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October 2d, 1885.

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The century just past has witnessed the birth, growth and developement of Sunday-schools in America. The instruction of children on the Lord's day has been witnessed by every age, and many are the claimants for the honor of establishing the first Sunday-school. But to Robert Raikes, doubtless, belongs the credit of establishing the system from which have sprung the myriad Sunday-schools of to-day. The school founded by him in the suburbs of Gloucester in 1780, it is true, differed much from the schools of to-day. Its founder, his great heart filled with love and pity for the poor and outcast, was untiring in his efforts to provide means for their instruction, but his teachers were hired to do their work, and, in many instances, theirs was not a labor of love. The fact, too, that the instructors had to be paid, made the Sunday-school a cumbersome and costly institution. It was a matter of much time and difficulty to change this system into one in which all labor was freely and gladly given to the Master, looking for no reward but that which comes in the consciousness of duty well performed.



The spirit which animated Robert Raikes soon filled many hearts, and the great Sunday school movement spread across the ocean. The First-day, or Sunday school society was formed in Philadelphia, January 11, 1791, to give religious instruction to poor children on Sunday. Isolated schools may have been established prior to this time, but the founding of Sunday-schools has all been within the century just past. The consideration of this great question, the changing of the system from one of hired instruction to that of gratuitous teaching, the introduction of a plan at once novel and progressive in the training of children, were problems which agitated the church for years after the organization of this congregation. This church was organized while this question was first being discussed in Great Britain, and was yet in its infancy when the problem, with all its difficulties, presented itself for solution. The question was not without difficulties, and the advocates of the movement found their faith sorely tried and their patience greatly taxed in their efforts to found Sunday-schools. Theirs was not alone the difficult task of arousing to activity the indifferent and enlisting the sympathy of the worldly and unconcerned, but it was the far more difficult work of fighting down the opposition of the Church of God and meeting and refuting the arguments which bitter prejudice and dogmatism were ever throwing athwart the path of this progressive movement. It was not the world, but the church, that opposed the establishment of Sunday-schools. Those were not wanting who violently attacked the movement and were determined it should be stopped. Sabbath-school teaching by laymen was declared a breach of the fourth commandment. As late as 1827, an article appeared in the *Sunday-School Magazine* designed to answer objections made to the establishment of infant schools, which sums up the arguments advanced against the movement as follows: "It is suggested

"1. That as the children of drunkards will be amongst the first served, drunken parents, being thus left more at liberty, will become more drunken;

"2. That as children of the poor will thus be in a measure provided for, poor people will become more improvident, and the number of paupers will increase.

"3. That the children being removed so long and so frequently from their mothers, the fine chord of mutual sympathy, which naturally exists between them, and which is the first security of their virtue, will be weakened or broken.

"4. That such schools will conduce to improvident marriages, by removing anxiety respecting children.

"5. That the presence of children imposing much restraint upon the wickedness of parents, this wickedness will increase when that restraint is removed by the absence of the children."

These were some of the difficulties to be contended against, some of the opposition to be overthrown in the establishment of Sunday-schools; and Danville and the Mahoning congregation, in common with all the church, experienced these difficulties and opposition. But like all great movements destined for men's good, and the uplifting of humanity, that have breasted opposition and grown strong because of resistance, this movement grew stronger year by year. Each town and community had its Raikes who, in the face of opposition, and despite the prejudice of godly people, labored and toiled and prayed until they saw a school opened and under successful operation.

Another difficulty that retarded the progress of the Sunday-school cause, was the notion, entertained by many of those who deplored the prejudice in the church, that it was not becoming for women to engage in this work, at least not in mixed schools. Many, who denounced the old fogyism that opposed the establishment of Sunday-schools, still believed that woman's place was not in the school as a public teacher, or if it was, that it was not her place to instruct the male portion of the school. In those days, the schoolmaster was a terror, and his presence was sufficient to cower and subdue the most unruly; but the female teacher was comparatively unknown, and the boy who would be under the control of a woman was looked upon by his associates as unworthy the name of boy. This feeling influencing the youth, while the other controlled many of the active workers, made woman's position in relation to the Sunday-school movement a difficult and trying one. In consequence of this feeling, it will be found that in many parts of the country there were formed male

Sunday-school societies, in others, female societies, and in others still, both male and female. It was not long; however, until it was found that this great movement needed the united energies of all God's people; and the male societies, with all their organization, however perfect, their constitutions and by-laws, soon discovered, what many a superintendent since has learned, that the Sunday-school without the female help, was like the home in Bethany without the Sisters, the sepulcher without the Magdalene, or the home of Timothy without the sainted Lois and Eunice, with their unfeigned faith.

In the narrative of the state of religion made to the General Assembly of 1816, is the following in reference to the Sunday-school movement, and woman's part therein: "Sunday-schools, also, occupy a prominent place in the debates and occurrences of the past year. In several portions of our land, these schools have been constituted for the instruction of the poor and ignorant. The moments of holy leisure which occur on the Lord's day, are appropriated to this laudable undertaking. Multitudes of the ignorant and the young have been led to fountains of human knowledge and taught to read the word of life. In the city of Philadelphia, more than 5,000 children, as well as many aged persons, are instructed in this manner. In New York, the youthful pupils exceed 4,000—and when noticing and approving of this laudable and (in our country) novel mode of instructing those who were ready to perish, and had none to help them, it would be ungenerous not to award the meed of applause where it has been so richly merited, and to declare that the daughters of Zion have done nobly in this undertaking."

There were in Danville some who were earnestly desirous of promoting this great work, and who labored for the establishment of a Sunday-school.

About 1809, in consequence of the residence of the Rev. J. B. Patterson in his country-parish, and his holding service only on alternate Sabbaths in Mahoning, the godly men in the congregation established on the vacant Sabbath, in what was known as Barrett's school-house, in the alley just west of Mill street, midway between Market and Mahoning, a meeting, where the children

were gathered and the scripture was read and explained, hymns sung, and the catechism recited. Those taking active part in that meeting were: General William Montgomery, his sons, General Daniel Montgomery, and Colonel John Montgomery; Captain Daniel Montgomery and his son, Judge William Montgomery and Paul Adams. This meeting was afterwards discontinued to give place to a prayer-meeting on Sunday and Wednesday nights. Judge William Montgomery, above referred to, had become much interested in the history of Robert Raikes and the Sunday-school movement. Born about the time that Raikes founded the first school, he had grown with the cause, and had drawn inspiration from the history of that great movement. He was a man highly respected in the church and community, and all his influence he used in behalf of the Sunday-school cause. Sharing, perhaps, to some extent, the prejudice against the public teaching of females, he yet exerted an influence which was felt by male and female alike. Living in the family of Judge Montgomery, and sharing with him the desire to see the Sunday-school prospered in Danville, was Elizabeth Logue, known to all in that day as Betsey Logue. This pious woman, differing, it may be, with the judge as to the position of woman in relation to the Sunday-school, and anxious to engage actively in the Master's work, together with a few other earnest and devoted women of the Mahoning congregation, arranged to open a Sunday-school. Accordingly, in the summer of 1816, these devoted women, a little band strong only in their faith in God, and united against opposition, indifference, and prejudice, organized the first Sunday-school known in Danville. This school was organized in the Barrett school-house, before referred to. It was not large; there were few attractions, except that God's spirit, dwelling in the hearts of earnest, loving women, was beginning a work that was to go down the century blessed in the salvation of many immortal souls. The good judge, gratified, no doubt, that his desire had been at least partially fulfilled, and yet not entirely satisfied that his project should be solely under the control of women, still used his influence upon the male members of the community and overcame the general apathy and conquered the existing prejudice to such an extent that, on August 2, 1817, a *male*



Sunday-school was organized in a dwelling on the north side of Market street, nearly opposite the jail. This school began with twenty boys in attendance. The following is the constitution adopted, which was drawn principally by Judge Montgomery :

*“ Constitution of the Male Sunday school of Danville.*

“ARTICLE 1. The object of this society shall be to teach children to read and commit portions of scripture, catechism, hymns, &c., to memory.

“2. The society shall consist of fourteen members.

“3. The officers shall consist of two superintendents, a treasurer, and secretary.

“4. It shall be the duty of the superintendents to attend every Sunday, or at least one of them, at the place of meeting, and remain there until school is dismissed ; also, to preside at all meetings of the society, to keep order, take the vote on all questions of debate, appoint committees, sign all orders for the payment of moneys, &c.

“5. It shall be the duty of the secretary to keep all papers delivered to him, to collect fines, and keep correct minutes of the society ; also an account of the books distributed, and to whom.

“6. It shall be the duty of the treasurer to keep all moneys, to pay all orders when properly signed, and, when required by the society, to give a statement of his accounts.

“7. An election of officers shall take place quarterly, on the first Mondays of August, November, February, and May.

“8. Six members shall form a quorum to transact business.

“9. The members shall be divided into committees, two of whom shall attend every Sabbath at the appointed hours, and remain until school is dismissed, under a penalty of twelve and a half cents for neglect, for the use of the school.

“10. The school shall be opened by reading a chapter, by singing a hymn, or by prayer.

“11. Each member shall have the names of his class enrolled, see that they attend punctually, perform all their duties with propriety, and reward them accordingly.



"12. Tickets shall be issued for the encouragement of the pupils.

"13. It shall be the duty of the teachers to report to the superintendent such children as shall merit rewards; and the superintendents to give such premiums to the children as, in their opinion, will incite them to further improvement.

"14. No member shall leave the school during the hours of tuition, without leave of absence from one of the superintendents.

"15. All unnecessary talking, as well as light, trifling behavior, shall be avoided by the teachers during school hours, and it shall be the duty of each teacher, as far as ability has been given, to be careful to instruct the scholars in the knowledge of Divine things.

"16. When a scholar has been absent from school two Sabbaths, he shall be visited by the teacher of the class to which he belongs, who is to report the cause of such absence to the superintendents. This rule should be strictly adhered to, as it may prevent the scholars from breaking the Sabbath.

"17. Alterations or amendments of the constitution cannot be made without the concurrence of three-fourths of the members.

"18. The society, two thirds of all the members concurring, shall have power to raise money for the use of the school.

"19. It shall be the duty of each and every member to attend the quarterly meetings, and all other meetings that may be deemed necessary by the superintendents, under a penalty of twelve and a half cents each for neglect, for the use of the school.

"Ira Daniels,	Jeremiah Evans,
James Humphreys,	William Woods,
James Montgomery,	Joseph Prutzman,
William Wilson,	D. C. Barrett,
Josiah McClure,	W. Montgomery,
John Irwin,	John Russel,
William Whitaker,	Chas. M. Frazer.

"Danville, *June*, 1817."

This male school has long been regarded as the first Sunday-school organized in Danville; it was the first (and perhaps the only) distinctively male Sunday-school; but, in justice to the ear-

nest women, whose ideas were first put into action, nearly a year sooner, it cannot be called the first Sunday-school. Both schools were the result of Judge Montgomery's untiring devotion to the Sunday-school cause, and both were founded with his prayers, and blessed with his presence; and, to-day, when we celebrate the sixty-ninth anniversary of the founding of the Sunday-school in Danville, it is fitting that we pause a moment to pay a passing tribute to the memory of him, to whose christian zeal, tireless energy, and dauntless courage, we owe many of the blessings, and are indebted for much of the success of the Sunday-school of to-day. All honor to the memory of William Montgomery, the Robert Raikes of Danville!

The male school on Market street and the mixed school in the Barrett school-house soon united their energies, and, in the year 1818, formed one school and met in the Barrett school-house. The management of the school from that time until 1822 devolved on a band of Christian women. A letter written to the American Sunday-School Union in July, 1825, giving an account of this school; and written, doubtless, with the thought in mind that it was a new sphere for woman, says: "The school was established in the summer of 1816, and was conducted with the *utmost propriety* by a few pious females, who will ever be held in grateful remembrance by many of the youth of Danville. The school was conducted entirely by the females from 1816 till October, 1822."

This band of pious females deserves grateful remembrance on this anniversary occasion. Their earnest piety, unselfish devotion and Christ-like character are stamped upon the memory and act upon the lives of many to-day who sat under their teaching and learned of Jesus at their feet. They were, Jane Montgomery, afterwards Mrs. Requaw, who went, a missionary, to the Osage Indians, and died nobly at the post of duty; Margaret Montgomery, afterwards Mrs. Thomas Candor; Rebecca Montgomery, afterwards wife of Rev. J. B. Patterson; Mary Robertson, afterwards wife of William Woodside; Elizabeth Grier, wife of Doctor Strong; Martha Grier, wife of Judge Orr; Jane Grier, wife of William Hibler; Mary Woodside, Mary Russel and Elizabeth [Betsey] Logue. These are the names of that noble band, who, amid discouragement

and trial, and obstacles well nigh insurmountable, pressed forward, and, with steady hand, held up the banner of the Cross. Their names are not written on the roll of fame, nor do they shine upon historic page, but, treasured in the hearts of a grateful people, their memory lives, and the work they wrought, outlasting the crumbling monuments of time, will act in shaping human lives long after earth's great ones are forgotten.

In October, 1822, the boys became unruly and too large for the ladies to manage; it was then that some of the young men, "desirous of taking some humble part in the Master's service, resolved to assist the females in their labor of love." The boys were accordingly taken to Bell's school-house, the old Fort, on Church street. The school was thus divided into male and female departments. The boys, meeting in the Church street school-house, were under the control of John Montgomery part of the time, and of Harmon Sechler the remainder of the time. The girls met in the Barrett school-house, and were under the care of Elizabeth Grier. About 1823, a number of males joined the school and engaged heartily in its work. Among those were Alexander Best, William Cathcart, Daniel Montgomery, Samuel Montgomery, (who had entered previously,) and McDonald Campbell. In July, 1825, the school became auxiliary to the American Sunday-school Union, and adopted the following constitution and by-laws:

*Constitution of the Danville Sabbath-school Society.*

1. The society shall be called the Danville Sabbath-school Society.
2. The officers of the society shall be a president, a secretary, and treasurer, who shall be elected annually.
3. The society shall be divided into two departments; the girls shall be under the direction of female teachers and the boys under male teachers.
4. It shall be the duty of the president to visit both departments of the school statedly.
5. It shall be the duty of the secretary to keep the minutes of the society, to make an annual report of the attendance, recitations,

and behavior of the scholars, which report, after being approved by the society, it shall be his duty to forward to the secretary of the American Sunday-school Union.

6. The duties of the school shall devolve on a director, directress, and a committee of teachers to be appointed at the stated meeting of the society.

7. It shall be the duty of the director and directress to have the school opened and closed with prayer, class the children according to their proficiency, and assign a teacher to each respective class, and see that proper order and decorum are observed in school.

8. Each department of the school shall keep a regular account of the recitations, &c., and furnish the same to the secretary prior to the annual meeting, which is to be on the second Monday of April.

Names of the officers of the society :

*President*—Hon. William Montgomery.

*Secretary*—Alexander Best.

*Director of Male Department*—Mr. John Montgomery.

*Directress of Female Department*—Miss Elizabeth Grier and Miss Mary Montgomery.

### *By-Laws.*

Penalty for neglect of duty, as follows, viz: the secretary, for every neglect of duty, 25 cents; members, for absence at the stated or annual meeting, 25 cents; teachers, for absence at roll-call, 6¼ cents; director, 12½ cents.

Rewards and forfeitures of the scholars—the first class shall be rewarded for recitation only, and as follows: for every six verses of Scripture, one blue ticket; for every page of catechism, one blue ticket. Forfeiture: for one absence at roll-call, one blue ticket; for neglect to recite a lesson, one blue ticket; for absence from school during the morning or afternoon without satisfactory excuse, two blue tickets. The second class the same as first. The other classes, for punctual attendance and good behavior, one blue ticket. Tickets shall be redeemed every three months with religious books and tracts suited to the capacities of the children.



There were enrolled at that time 25 teachers—10 male and 15 female, 127 scholars—57 male and 70 female. The average attendance of scholars was 102—42 male and 60 female. From the fact that no average is given of the attendance of the teachers, it is fair to presume that they all attended, and attended all the time. Happy school, and happy superintendent!

In the report of 1825, it is stated, as a fact worthy of note, and also, as showing the kind of training given at that day, that "Robert Young, a lad of thirteen years of age, had recited the Testament regularly through from the beginning to the 10th of I. Corinthians." Two sessions of school were held at that time—one from nine o'clock to twelve in the morning, another from three o'clock to five in the afternoon. Those were the days when there was little room for drones, and it was considered a privilege to be in Sunday-school, even if it meant sitting for five hours on an undressed slab. There were few lesson helps, and the *Sunday-school Magazine*, published by the American Sunday-school Union, was highly prized by all the teachers.

In 1826, both departments of the school removed to the Academy, a building on the site of the present one, which had been built in 1819. Additional help was being yearly added, and the school was being firmly established, the best evidence of which was the missionary spirit displayed in reaching out and establishing branch schools in remote localities. Scholars had been originally drawn into the school from quite distant points, their interest aroused, and then, under the leadership of some faithful workers, these, with others in their neighborhood, were gathered into a separate school, and thus the movement spread. About 1826, a branch school at Red Point was established, a number of the active workers in the cause travelling each Sunday, through all kinds of weather, to keep up this school. The report to the American Sunday-school Union for 1826 shows two schools; in both, 28 conductors and 134 scholars.

About 1831, M. C. Grier, who had connected himself with the school some three or four years before, was elected superintendent. Up to this time, the line of superintendents has not been distinctively preserved. Judge Montgomery was doubtless the first, and



associated with him was Jeremiah Evans. Following them in regular order, sometimes two or more serving at the same time, owing to the division of the school, were Elizabeth Grier, Mary Robertson, Jane Montgomery, Betsey Logue, Harmon Sechler, and John Montgomery—then, in 1831, M. C. Grier, and from this date we have the years of the election of each superintendent. Under the superintendency of M. C. Grier, the school entered upon a new era. Those who knew his christian character, and earnest devotion to the Master's cause, can readily perceive how, under his leadership, the school would attain a high degree of perfection. From 1826 to 1832, two more schools were established in the neighborhood, making, from 1816, four Presbyterian schools, an Episcopal, and a Methodist school. The Episcopal school was established shortly prior to 1828, and the Methodist was organized in the Church street school-house in 1831. Such was the result in sixteen years of earnest work for the Master. The report of the Presbyterian schools made, in 1832, to the American Sunday-School Union, as follows :

SCHOOLS.	TEACHERS.		SCHOLARS.		Scholars in attendance.	Teachers professing religion last year.	Scholars professing religion last year.	Library.	Remarks.
	Male.	Female.	Male.	Female.					
1, .....	3	16	60	80	125	1	6	270	Teachers alive to work and faithful; scholars serious and attentive.
2, .....	14		58	35	70	3	4	79	Supt. much encouraged by behavior of scholars and parents.
3, .....	4		60		40	2	2	70	Prospects encouraging.
4.*									

\* No report.

A. F. RUSSEL, *Secretary.*

The school remained under the superintendency of M. C. Grier until 1834, when ill health compelled him to resign his position as superintendent. It was with regret he did so, and with still greater regret did the school accept his resignation. Ill health might compel the retiring superintendent to quit his post; it could never cause his interest in the school to decline, nor prevent his busy brain from acting in its interest. Each Sabbath morning witnessed a class of young men gathered at his home, and each

Sabbath afternoon brought a class of young ladies to hear from this devoted instructor the truths of God's word. But the school, meanwhile, was not to be left alone, God had been preparing a leader. In August, 1832, Rev. John Breckenridge and Rev. Samuel Winchester visited Danville, and held special religious services; a great revival of religion was experienced, and among those, whose lives were then consecrated to the Master, was John C. Grier, an elder brother of the superintendent, and who, from this time, became a faithful and consistent worker. In 1834, this young man was elected superintendent, a position which he held from that date until 1845. John C. Grier did much for the school, and to his faithful work, and consistent christian life, the school owes much of its success. The school was still held in the Academy. This was not the pleasant building that now occupies that place; it was small and inconvenient. The benches were hard and uninviting, and the faithfulness of superintendent and teachers must have been great, who, in spite of the accommodations, would hold for hours the interest and attention of the school.

In 1836, in consequence of the contracted quarters, and also of the fact that repairs were to be made to the Academy building, the question of changing the place of meeting was agitated. The truth was, the school was crowding itself out of its quarters—always a healthy sign. The school was accordingly moved into an old tin shop, that stood on one of the lots now occupied by the Opera House. This room was more commodious than the Academy, but was not possessed of all the conveniences of modern Sunday-school rooms. The school numbered from 150 to 200 at times, and this room soon proved too inconvenient. Again the subject of changing quarters was agitated, and finally, in 1838, the school was moved out to the church in the Grove. The records give no instances of any breaking down in health, or any becoming physical wrecks on account of this long walk, but bravely all continued to work on, ready to go anywhere, or do anything that would promote the Master's service.

The church was now under the pastorate of Rev. D. M. Halliday, a man ever alive to the interests of the church, and the welfare of the community. For years it had been the custom in

Danville, as in other places, to celebrate the Fourth of July in a way that did not always reflect credit upon those taking part in the celebration; numerous were the toasts proposed, (and they were not always dry); a consequence of which was, that the Fourth of July celebrations were regarded as a time when men might freely indulge in the use of intoxicating liquors, and the youth were taught that a proper way to celebrate the day of freedom from slavery was by riveting the enslaving chains of appetite. To overthrow this custom, and still preserve the love of liberty and veneration for the day that saw its birth, was a subject that engaged the attention of the church and the earnest men in the Sunday-schools. In the year 1838, Dr. Halliday, in traveling upon the Hudson, fell in with a Sunday-school pic-nic excursion, returning home from a day's enjoyment and celebration. The novelty of the idea struck the good Doctor forcibly, and he came home full of a new mode of celebrating the Fourth of July. He interested numerous friends in the project, and a meeting was called in the Presbyterian church to consider the subject, at which Dr. Halliday delivered a lecture. The result was that arrangements were made for a union Sunday-school celebration on the Fourth of July, 1839. The children were much excited over the plan, and could with difficulty possess themselves in patience until the day arrived. Of course it did not rain; at nine o'clock there were no delinquents, all were on hand. Ten Sunday-schools assembled at the Episcopal church on Market street, under the care of teachers and a committee of arrangements. Three of these, the Presbyterian, the Episcopal, and the Methodist were from Danville, and seven were from the neighboring country—schools that had grown out of the Danville schools. A procession was formed, the school in double file, the girls in advance of the boys, the clergymen in front, and all preceded by a band of music, marched to the grove of the Presbyterian church. There were over six hundred scholars, and about eighty teachers, in this procession. At the grove, an address to children was delivered by Rev. Edmund Meyer, pastor of the Lutheran church, one to teachers, by Rev. R. J. Nixon, the Methodist pastor, and one to parents, by Rev. A. Louderback, rector of the Episcopal church. The exer-

cises were opened and closed with prayer; after these services, refreshments in the shape of bread, lemonade, and cakes were served, and the procession marched back. These celebrations were held for three or four successive years, and are vividly impressed upon the minds of many taking part. Some of the schools afterwards refused to unite in the celebrations, and each school prepared their own celebration; thus giving a beginning to what we now know as Sunday-school pic-nics. The salutary effect of these Fourth of July celebrations was soon felt in gradually breaking up the former mode of celebrating the day. Much credit is due to those originating and furthering the movement, and the success is evidence of the good results of christian unity in carrying on a great work.

The inconvenience of meeting in the Grove soon compelled the consideration of the question of erecting a building suitable for Sunday-school and prayer-meeting purposes; as a consequence, in 1839, the building known as the lecture room was erected on Ferry street, into which the school moved in 1840. This for fourteen years became the home of the Sunday-school, and is a spot sacred in the memory of many here to-day. Faithful days' work for the Master were there performed. Two sessions of the school, one in the morning and the other in the afternoon, with the church service between, were held every Sunday. After the afternoon session there was a meeting held for special Bible study, and, after it, a short meeting of the teachers for prayer. This would now, doubtless, be considered too much work, and perhaps it was; still, the chief difference is, that then it was in God's service men and women worked themselves out; now it is in the service of the world and self—the amount of work done is the same, but it is differently divided. God blessed those busy hours, and, whatever else may be said, this is true, that no time on Sunday would then have been found for Sunday trains and Sunday mails and Sunday newspapers and the many devices that the world is now projecting to destroy the sanctity of the Sabbath and rob God's day of its hallowing influences. It is as true to-day as long ago, when it was written, and as true of Sunday as of week days, that

“Satan finds some mischief still  
For idle hands to do.”



It is not a matter of wonder that, with such workers and such a busy, faithful superintendent, the school grew from the year 1840 to 1845. Many were led to Jesus in the old lecture room, and to-day praise God for such faithful men and women. In 1845, contemplating a removal from town, the superintendent, John C. Grier, tendered his resignation. The regret expressed was deep seated. For eleven years he had been a faithful, watchful leader; never absent from his post, he was looked upon as a fixture in the school. Thoroughly interested in this part of the Master's work, no one ever thought of losing him: but the time had come; his work in Danville was over, and God called him to new duties.

In a life of fifty years in the Sabbath-school, never once has he been absent save from sickness or when away from home. Positive in character, firm and unyielding for the right; yet gentle and childlike in the service of his Master, his influence is felt to-day, and his faithfulness attested by many consecrated lives; and if a voice from this Centennial could reach him in his distant home to-day, it would be the voice of thankfulness and joy for his work and labor in the Danville Sabbath-school. Such men can never die!

M. C. Grier was again called to take charge of the school, which he did in 1846. Rev. J. W. Yeomans, D. D., was installed as pastor early in this year, and he found in M. C. Grier one ever ready to aid by voice or means in furthering the church's interest. About 1851, an infant class was organized and James II. Matchin took charge of it. How many there are here to-day who remember his kindness to the little ones, and how he watched and cared for them until they grew out of his class. In 1852, ill health again compelled the superintendent to sever his connection with the school. Coming into active service in the school in 1827, M. C. Grier had been intimately connected with it during all the intervening years, and it was, consequently, a matter of deep regret that he was now to sever his connection with it. He is remembered by all the older members of the school. Gentle in manner, firm in adherence to right, earnest and zealous in every good work, generous in heart and purse, taking a warm interest in everything calculated to advance the Redeemer's kingdom, Michael C. Grier



has done much to shape the character of young men in Danville, and his name is gratefully remembered. Not only were the

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"elements  
So mixed in him that Nature might stand up,  
And say to all the world, *This was a man!*"

but the church, pointing to his works and observing the whole trend of his life, with pride could point to him and say, this was a Christian.

David P. Davis was elected superintendent to succeed M. C. Grier in 1852; he served one year in that capacity, but for years afterwards he continued in the school and served it faithfully as teacher. Many of the young men of that day remember him as teacher of the Bible class in the corner of the old Sunday-school room.

In 1853, Benjamin W. Pratt was elected superintendent. That year the present church edifice was erected, and, in 1854, the Sunday-school, after much wandering, reached the end of its journeyings and took up its abode in the present building. There was great joy, at being at last fixed with church and school under one roof. Pastor and people rejoiced. But these were eventful years, and change followed close upon the heel of change. No sooner had the people become fixed in the new house, than a part of the School and congregation, no doubt believing it best for the Master's cause, withdrew and, in October, 1855, formed what is now known as the Grove church. It was with much regret that this separation was made. Through years of service, sharing sorrow and joy, heart had grown to heart, hand had joined with hand, and it was with tears the parting was said. This division reduced the numbers in the school and took from it some of its most faithful workers and judicious helpers. While this division was being agitated, the school again changed superintendents, Mr. Pratt retiring and Paul Leidy being elected. Mr. Pratt retired with the respect of all connected with the school. He was a man of deep piety, stern and uncompromising in his convictions, yet always found on the right side of every great and important question. He continued long in the service of the school after he ceased

to superintend it, and for a number of years was vice superintendent. Paul Leidy began his labors as superintendent in 1855, and remained in that position until the latter part of 1857, when elected to Congress. The school began again to prosper and recover from the effects of the division during Mr. Leidy's time, and was beginning again to actively engage in work, when the superintendent was called away to other and important duties. Mr. Leidy was well known in the church and community; modest and unassuming, faithful and devoted to the church he loved, he ever served her, and with willing heart and hands, performed every duty she imposed upon him; he died in her service.

In the year 1857, God led two of the ladies of the school into a destitute and neglected portion of the town, where the wants and destitution of the people became known to them. Those zealous women had been trained for years in the school and had caught the inspiration of its early founders; and history repeated itself when, on December 16, 1857, Miss Nancy Russel, Kate E. Best, Mrs. Dr. Magill, Miss Mary Magill, Miss Mary Nolan, Miss Margaret Montgomery, Miss Mary Best, and Mrs. Dr. Yeomans organized the Flat Mission school. Again a band of pious women went forth without a male assistant; amidst discouragement, persecution, prejudice, and indifference, they worked in season and out of season, through summer's heat and in winter's cold, breaking the bread of life to a hungry and destitute people. From this time on for years this mission school became an important part of the Sunday-school work of the Church.

In 1857, after heated discussion, and with two voices in the negative, it was decided to discontinue one session of school, and then followed the afternoon session in winter and morning session in summer.

In the fall of 1857, J. W. Weston, then principal of the academy, was elected superintendent, a position which he held until the summer of 1861, when he resigned. Mr. Weston was a comparative stranger in Danville. He was a quiet, modest gentleman, ready to take any part in the service of his Master, and one who had the respect and confidence of all his co-laborers. He was superintendent during trying times. Those and the years following

were years of frenzy and excitement, the fife and drum called men from the pursuits of peace and the quiet of Sunday-school labor to the field of carnage and to engage in bloody strife. In the midst of this excitement, in the summer of 1861, Eli Wilson was elected superintendent. The feeling which arrayed brother against brother on the field of battle was found in the church of God, arraying those who had been co-workers in God's cause as bitter partisans against each other. The church was excited, men forgot they were brethren, and, carried away by the excitement of war, forgot the pursuits of peace. In 1863, the church, in the midst of this excitement, was called upon to stand by the death bed of her faithful pastor, who for more than eighteen years had preached the gospel of peace.

Stirred to the depths by war feeling, and left shepherdless at a time when of all others she needed firm and judicious guidance, this church stood on dangerous ground. It was at this time that the Sunday-school, in the hands of a faithful superintendent and an equally faithful corps of teachers, preserved the little lump of leaven that was afterwards to leaven the whole lump. Through all these years of passionate excitement, lack of interest in church work and bitter prejudice, a deep feeling of piety was nurtured in the Sunday-school. Patiently and quietly did this earnest superintendent labor and strive for his Master's cause; many were the days, when discouraged and crushed by the lack of interest, and his feeble frame racked by disease, he bore the wants of the school to his Father's throne on the wings of prayer. Untiring in his efforts, he called his noble band around him, and for half an hour after school had closed, earnest prayer ascended to God for his blessing. And the answer came. On February 18, 1866, twenty-three members of the Sunday-school stood up in this church and consecrated themselves to God. From that hour the work was taken up with new zeal. Neglected altars were repaired, and all took hold once more with earnest desire to push the Master's work. The Flat Mission school secured many of the new disciples, and it too, after long years of earnest prayer, felt that the church was breathing with a new inspiration. Rev. W. E. Ijams was then the pastor, and into his hands the work was given by this faithful

band, and faithfully was it watched. This church knows not enough what it owes to the faithful work of the Sunday-school in those trying hours. Many are the faithful workers this school has had and mighty the efforts made against discouragement, but none have labored harder or been more zealous for its welfare than Eli Wilson; and, as we watch his feeble step to-day, it is to feel that he is nearing his reward, and before long will hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

January 2, 1867, Mr. Wilson declined a reëlection on account of his health, and David Shelhart was elected superintendent. The first two years of Mr. Shelhart's superintendency, the church was again without a pastor, and school and congregation alike felt the want of a pastor's guidance. Such periods are always trying ones to a Sabbath-school superintendent. In 1869, Rev. A. B. Jack became pastor and he found in Mr. Shelhart a faithful co-laborer. The two schools were at this time in good working order and doing much for the promotion of religion in the community. During Mr. Shelhart's time, a prayer-meeting was held most of the time, after school. The International Sunday-school lessons were introduced, and a teachers' meeting regularly held on Wednesday evening, after prayer-meeting. These means of grace, together with the faithful work of superintendent and teachers, were blessed of God in the gathering of many souls into the fold; many of those whose names are to-day written, as we trust, in the Lamb's book of life, look back with joy to the days when the earnest efforts of faithful workers were blessed, and God spoke peace to their souls. The thirteen years, during which Mr. Shelhart was superintendent, were years of steady growth, as is witnessed by the record of admissions into the church from the Sabbath-school. In 1875, the Flat mission school was discontinued. Various causes led to this result. The number of workers had decreased, and several schools had been permanently established in the locality, which it was intended to benefit, when that school was established. The teachers, who had been so untiring in their labor there, with a number of the scholars, came over to the main school and from that time became identified with it. In 1875, Rev. T.



R. Beeber became pastor of the church, and, for five years, he and Mr. Shelhart were untiring in their labor for the interest of the school. During the interval between Mr. Jack's resignation and Mr. Beeber's acceptance, the duty of keeping alive the spiritual interests of the church again devolved on the superintendent and his co-laborers. Seasons of prayer were not in vain, and, on February 20, 1876, forty scholars from the school united with the church upon profession of faith. December, 1879, Mr. Shelhart positively declined a reëlection, and the present superintendent was elected, who entered upon his duties January, 1880. Mr. Shelhart again assumed the duties of teacher, which he had given up when elected superintendent, and has ever since been among the earnest workers in the school. Retiring in his disposition, caring nothing for notoriety, but anxious only to faithfully discharge every duty and willing always, at any personal inconvenience, to perform any task assigned, he has, by his experience and devotion, rendered invaluable assistance to the superintendent. The time, we trust, is far distant when he will feel too old to engage in this work. In October, 1880, the present pastor entered upon the discharge of his duties, and much of the success of the school, since that time, is owing to his loving service and lively interest in this part of his field. Since 1880, the principal changes in the school have been the holding of anniversary services on the evening of the last Sabbath of the year, a more systematic mode of gathering the contributions from the school, the establishment of a Bible class and teachers' meeting on Friday evening of each week, and a Christmas exercise at which the school is taught the blessedness of giving. In 1882, the Sabbath-school room was enlarged and greatly improved, and the year following new and comfortable seats were purchased by the school.

The superintendent cannot close this sketch without bearing testimony to the uniform, earnest and unremitting faithfulness of a noble band of devoted teachers and officers, who, by a willing and cheerful assistance, have ever labored to make successful the work of the school. And if God has blessed the work within these walls in the five years past, it has been because pastor, teachers and officers of the school have united in hearty, earnest support.



It has been the aim of this imperfect sketch to connect the most important portions of the school's history. Some names have been mentioned, many have been omitted. The long line of workers, worthy successors to the noble founders of this school, need no mention here in perishable words; their work is done, and He, who watches even the sparrow's fall, has written their names on that imperishable roll which all shall see on that day when He sits to judge the hearts of men.

This is the history of well nigh three score years and ten. It is the history of a work founded in an unfaltering faith in God, watched and nurtured in earnest prayer, and rounded and completed by hard and honest toil. The secret of it all is, that forgetting self and selfish things, and consecrating heart and life to the service of God, these faithful disciples have reared and shaped and fashioned the institution which is to-day committed to our keeping. Its past is written, and it is a past of blessing; but the future is in our hands to make or mar. What the history of the next century shall be, depends upon our faith, our prayers, and our consecration. The eyes of the noble, the faithful, the just of the century past are upon us now. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us."

NOTE.—The pastor and superintendent gratefully acknowledge their indebtedness to the Revs. Thomas R. Beeber, Samuel Montgomery, J. P. Lundy, I. H. Torrence, and Messrs. A. F. Russel, H. D. B. Sechler, George W. West, William Patterson, Eli Wilson, John Frazer, J. Hiatt Matchin, John C. Grier, A. G. Voris, Margaret Sechler, Mrs. James Boyd, *et al.*, for documents and valuable information furnished for their use in the preparation of the foregoing historical sketches.

# Attendance and Contributions, from 1865 to 1885.

YEAR.	ATTENDANCE.				CONTRIBUTIONS.					
	Officers.	Teachers.		Scholars.	Primary.		Total.	Mission.	General.	Total.
		Male.	Female.		Male.	Female.				
1865, .....	8	12	37	40	26	123	\$16	79	\$48	\$65
1866, .....	9	13	47	42	35	146	24	82	10	35
1867, .....	9	10	48	42	27	136	1	90	80	82
1868, .....	8	12	41	38	12	125	18	22	26	40
1869, .....	9	13	42	41	14	135			66	
1870, .....	8	16	46	49	15	148				
1871, .....	7	16	40	45	31	139				
1872, .....	8	16	38	42	12	135	15	64	206	221
1873, .....	6	14	35	37	9	117	3	89	19	23
1874, .....	7	16	38	48	10	128	6	98	13	19
1875, .....	6	16	40	40	9	126	8	95	35	44
1876, .....	7	16	44	48	13	135	5	54	85	90
1877, .....	7	15	38	43	11	128	4	21	14	18
1878, .....	4	16	31	42	12	127	6	96	16	36
1879, .....	3	14	31	42	14	123	24	01	61	23
1880, .....	6	13	31	39	15	123	62	05	120	85
1881, .....	7	16	39	47	18	150	96	21	380	182
1882, .....	8	18	46	69	15	182	83	06	425	476
1883, .....	3	10	51	73	16	192	68	45	442	508
1884, .....	4	20	52	73	15	194				511



MANUAL

OF THE

MAHONING


PRESBYTERIAN CHURCH,

OF


DANVILLE, PENN'A.

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OCTOBER 1ST, 1885.



Hitherto hath the Lord helped us.





# CHURCH DIRECTORY.

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## PASTOR.

REV. ROBERT LAIRD STEWART.

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A. G. VORIS,

S. S. SCHULTZ, M. D.,

JOSIAH REED,

JAMES OGLEBY, M. D.,

HENRY M. HINCKLEY.

*Clerk of Sessions*—H. M. HINCKLEY.

Regular Meeting, on second Tuesday of each month.

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*Treasurer of Congregation*—DAVID SHELHART.

Regular Meeting of Trustees, on first Monday of each month.

Annual Meeting of the Congregation, on the first Thursday of May.

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*Vice Superintendent*—DAVID SHELHART.

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Teachers' Meeting, on Friday evening of each week.

Anniversary on last Sabbath of December.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

[Organized November 6, 1873.]

*President,* . . . . . Mrs. R. L. STEWART.

*Vice Presidents,* . . . . . { Mrs. SAMUEL BAILEY,  
Miss AGGIE REED.

*Secretary,* . . . . . Miss LIZZIE CONKLING.

*Treasurers,* . . . . . { Mrs. S. S. SHULTZ.  
Miss HATTIE SIMINGTON.

WOMAN'S HOME MISSIONARY SOCIETY.

[Organized December 1, 1880.]

*President,* . . . . . Mrs. R. L. STEWART.

*Vice Presidents,* . . . . . { Mrs. SAMUEL BAILEY,  
Miss AGGIE REED.

*Secretary,* . . . . . MISS ELLA EVERITT.

*Treasurer,* . . . . . Miss LILLIAN PURSELL.

Monthly meeting of Woman's Missionary Societies (Home and Foreign), on the second Tuesday of each month.

Anniversary, on the first Sabbath of March.

## PUBLIC SERVICES.

Preaching every Lord's Day at 10.30 A. M. and 7.30 P. M., (7 P. M. in winter.)

Lecture and Prayer Meeting, Wednesday evening at 7.30.

Sabbath School at 2 P. M., (9 A. M. in summer.)

Young People's Meeting, Monday evening at 7.30.

Communion Service on last Sabbath of January, April, July and October. Preparatory Lecture on Saturday preceding, at 3 P. M.

Baptism of Adults, on Communion Sabbath.

Baptism of Children, before the Preparatory Lecture.

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#### ANNUAL CONTRIBUTIONS.

A contribution for the Boards of the Church will be made on the second Sabbath of nine months in the year, as follows :

Foreign Missions, . . . . .	January.
Board of Aid for Colleges, . . . . .	February.
Sustentation, . . . . .	March.
Publication, . . . . .	May.
Church Erection, . . . . .	July.
Ministerial Relief, . . . . .	September.
Education, . . . . .	October.
Home Missions, . . . . .	November.
Freedmen, . . . . .	December.

“Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

## LIST OF MEMBERS.

[October 1, 1885.]

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Adams, Jennie, . . . . .	43 Ferry st.	Best, Margarita, . . . . .	72 Mill st.
Adams, Fannie, . . . . .	do.	Biddle, Mrs. Anna A., . . . .	Ferry st.
Ammerman, Wm. H., . . . . .	55 Mulberry st.	Biddle, Horace, . . . . .	do.
Ammerman, Mrs. Mina, . . . . .	do.	Bines, Mrs. Henrietta, . . . .	Phoenixville, Pa.
Ammerman, Frank R., . . . . .	do.	*Blue, Samuel, . . . . .	Montour House.
Ammerman, Louis, . . . . .	do.	Blue, Mrs. Stella, . . . . .	Mill st.
Ammerman, Robert Scott, . . . .	do.	Bowyer, John, . . . . .	11 Market st.
Ammerman, Geo. Edmond, . . . .	do.	Bowyer, Mrs. Julia, . . . . .	do.
Ammerman, Alonzo, M. D., . . . .	9 Market st.	Bowyer, Annie E., . . . . .	do.
Ammerman, Mrs. Caroline L., . . .	do.	Bowyer, James D., . . . . .	Mahoning st.
Auld, James, . . . . .	—————	Bowyer, Mrs. Ella . . . . .	do.
		Boudman, Margaret, . . . . .	63 Mulberry st.
		Boudman, Charlotte, . . . . .	do.
		Bourne, Mrs. Creacy, . . . . .	Mill st.
		Bourne, Jacob, . . . . .	do.
		Bourne, William, . . . . .	do.
		Bourne, Creacy, . . . . .	do.
		Bright, Mrs. Lucy, . . . . .	39 Market st.
Bailey, Samuel, . . . . .	Front st.	Butler, George D., . . . . .	Pine st.
Bailey, Mrs. Belle, . . . . .	do.	Butler, Mrs. Sarah E., . . . .	do.
Bailey, Laura, . . . . .	do.	Butler, Daniel, . . . . .	do.
Bartley, Mrs. Lucretia, . . . . .	23 Centre st.	Butler, Sallie, . . . . .	Spruce st.
Beaver, Thomas, . . . . .	The Hill.	Burd, Joseph S., . . . . .	Riverside.
Beaver, Mrs. Mary A., . . . . .	41 Market st.	Burd, Mrs. Eleanor, . . . . .	do.
Beaver, Mrs. Annie M., . . . . .	37 Market st.		
Best, Mrs. Eleanor W., . . . . .	54 Mill st.		
Best, Ellen, . . . . .	do.		
Best, Mrs. Christiana, . . . . .	10 Mahoning st.		
Best, Elizabeth A., . . . . .	do.		
Best, Margaret, . . . . .	do.		
Best, Anna Elizabeth, . . . . .	do.		
Best, John M., . . . . .	72 Mill st.	Chamberlain, Mrs. Emily, . . .	The Hill.
Best, Mrs. Susan, . . . . .	do.	Chestnut, David, . . . . .	62 Grand st.
Best, Helen F., . . . . .	do.	Chestnut, Mrs. Ella R., . . .	do.

Chestnut, Lizzie M., . . . . 62 Grand st.	Fox, Rosanna, . . . . . Riverside.
Coulter, Mrs. Elmira, . Northumberland.	
Colt, Susan, . . . . . 11 Market st.	
Collier, Carrie Reed, . . . 32 Spruce st.	
Conkling, E. W., . . . . . 21 Market st.	
Conkling, Elizabeth Mary, . . do.	
Cunningham, William, . . . . Ferry st.	
Cunningham, Mrs. Mary, . . . do.	
Cunningham, Cassie L., . . . do.	Galbraith, Anna M., . . Phoenixville, Pa.
Cunningham, George S., . . . do.	Galbraith, Thomas C., . . . ———
Cunningham, Sallie Gertrude, . do.	Galbraith, Matilda G., . . Phoenixville, Pa.
Culp, Christiana, . . . . . 72 Market st.	Gaskins, Mrs. Mary C., . . Mahoning st.
	Gademan, William, . . . . . ———
	Gearhart, Mrs. Mary L., . . . 6 Mill st.
	Gearhart, Mrs. Lucilla, . . . 2 Ferry st.
	Gearhart, Charles P., . . . . Riverside.
	Gearhart, Mrs. Agnes B., . . . do.
	Gearhart, Amanda H., . . . do.
	Gearhart, Alice, . . . . . do.
Davis, David, . . . . . P. O., Danville.	Geisinger, Mrs. Abigail A., . 6 Centre st.
Davis, Mary A., . . . . . do.	Gerringer, Mrs. Mary, . . . . Front st.
Dawson, Ida L., . . . . . ———	Gerringer, Mrs. Laura, . . . City Hotel.
Derr, Mrs. Martha, . . . . . 9 Market st.	Gerringer, Maggie V., . . . . Mill st.
Diehl, Mrs. Eleanor, Northumber'd Road.	Gehman, Mrs. Hattie, . . . Philadelphia.
Everitt, Mrs. Eliza, . . . . . 35 Ash st.	Hassenplugh, Ada, . . . . Philadelphia.
Everitt, Ella B., . . . . . do.	Hinckley, Joel, . . . . . 23 Centre st.
Everitt, Sadie Estella, . . . do.	Hinckley, Henry M., . . . . Riverside.
Everitt, Sarah, . . . . . ———	Hinckley, Mrs. Minnie, . . . do.
Eyster, Mrs. Sadie L., . . . Chambersburg.	Hoffman, Daniel L., . . . . 56 Market st.
	Hoffman, Mrs. Mary, . . . . do.
	Hoffman, Amy, . . . . . do.
	Hoffman, Mary C., . . . . . do.
	Hoffman, Jennie L., . . . . Mahoning st.
	Holloway, Mrs. Ruth A., . . 14 Bloom st.
	Holloway, Sallie, . . . . . do.
	Hunt, David C., . . . . . 23 Mahoning.
Farnsworth, Mrs. Francis N., Mahon'g st.	Hunt, Mrs. Catharine, . . . do.
Frick, Mrs. Mary E., . . . . 11 Market st.	Hunt, Edwin M. S., . . . . do.



Hunt, Frank, . . . . .	River st.	Lester, James, . . . . .	36 Front st.
Hulihen, Mrs. Mary A., . .	———	Lester, Laura F., . . . . .	do.
		Leisenring, Emma, . . .	35 Mahoning st.
		Leinbach, Mrs. Gertrude, Shenandoah, Pa.	
		Logan, Arbour C., . . . .	68 Market st.
		Lyon, Mrs. Hannah, . . . .	138 Mill st.
		Lyon, Annie, . . . . .	do.
		Lyon, Caroline, . . . . .	do.
Irland, Mrs. Lncy, . . . .	22 Ferry st.	Lyon, Ella Laubach, . . .	do.
Jameson, Mrs. Samantha, 20	Mahoning st.	Magill, William H., M. D.,	20 Market st.
Jameson, Helen, . . . . .	do.	Maiers, Mrs. Mary, . . . . .	Pine st.
Jameson, Mrs. Martha, . .	Mahoning st.	Maus, Philip, . . . . .	Mausdale.
James, Josiah, . . . . .	———	Maus, Mrs. Sarah, . . . . .	do.
Johnson, Mrs. Mary, . . .	72 Market st.	Maus, Mrs. Mary L., . . .	do.
Johnson, Catharine, . . .	Walnut st.	Matchin, Charles, . . . . .	22 Market st.
Jones, Annie M., . . . . .	———	Matchin, Mrs. Adeline, . .	do.
		Matchin, Carrie, . . . . .	do.
		Matchin, Frances, . . . . .	do.
		Matchin, Anna L., . . . . .	do.
		Mausteller, Mrs. Kate, . .	39 Market st.
		Mettler, Wilson, . . . . .	30 Market st.
		Mettler, Mrs. Anna, . . . .	do.
		Mettler, Anna, . . . . .	do.
Kase, Charles, . . . . .	P. O., Danville.	Mettler, Mrs. Beuleh, . . .	Riverside.
Kase, Mrs. Rachel, . . . .	do.	Mettler, Rebecca, . . . . .	———
Kase, Wilson J., . . . . .	do.	Mettler, Mrs. Edith M., . .	———
Kase, Harrison, Northumberland	Road.	Miles, Mrs. Eliza S., . . . .	Ferry st.
Kase, Mrs. Ella, . . . . .	do. do.	Miller, Mrs. Elizabeth, . . .	do.
Kase, Clara E., . . . . .	3 Market st.	Moore, Robert, . . . . .	Front st.
Kase, Edwin, . . . . .	do.	Moore, Mrs. Phebe Ellen, . .	do.
Kipp, Mrs. Margaret C., . .	37 Ferry st.	Moore, Ella, . . . . .	do.
Kocher, Mrs. Margaret, . .	135 Market st.	Moore, Howard R., . . . . .	do.
Kramer, Mrs. Mary E., . . .	Riverside.	Moore, J. Edward, . . . . .	9 Market st.
Krebs, Ada L., . . . . .	Mahoning st.	Moore, Mrs. Matilda, . . . .	do.
		Montgomery, Elizabeth, Montour	House.
		Morgan, Mrs. M. J., . . . . .	Pottsgrove.
		Mowrer, John, . . . . .	Riverside.
		Mowrer, Mrs. Sophia, . . . .	do.

Moyer, J. N., . . . . . Riverside. Quick, Mrs. Maggie, . . . . . Rupert.  
 Moyer, Mrs. Mary R., . . . . . do.

McCormick, Mrs. Agnes, . . Market st.  
 McCormick, Margaret, . . . do.  
 McCormick, Kate, . . . . . do.  
 McCormick, William I., . . Philadelphia.  
 McCormick, Mrs. Lillie, . . . do.  
 McMahon, Thomas, . . . 32 Spruce st.  
 McMahon, Mrs. Caroline, . . do.  
 McMahon, Lillie, . . . . . do.  
 McBride, Bridget, . . . . . Ferry st.  
 McHenry, Mrs. Emma L., . Cambra, Pa.  
 McCoy, Margaret, . . . . . ———

Ogleby, James, M. D., . . . 10 Market st.  
 Ogleby, Mrs. Elizabeth, . . . do.

Rea, Mrs. Annie, . . . . . 7 Market st.  
 Rea, Tillie, . . . . . do.  
 Rea, Kate, . . . . . do.  
 Rea, Alice Leslie, . . . . . do.  
 Reed, Josiah, . . . . . Riverside Heights.  
 Reed, Addison, . . . . . do. do.  
 Reed, Mrs. Ella, . . . . . do. do.  
 Reed, Agnes A., . . . . . do. do.  
 Reed, William S., . . . . . do. do.  
 Reihl, Mrs. Elizabeth, . . Montour House.  
 Reifsnyder, Mrs. Anna L., 34 Mahon'g st.  
 Ridgway, Mrs. Kate, . . . . . ———  
 Roberts, William S., . . . . . ———  
 Rogers, Elizabeth L., . . . 102 Front st.  
 Russel, Nancy, . . . . . 37 Ferry st.  
 Russel, Mrs. Harriet N., . 38 Market st.  
 Russel, Andrew D., . . . . . do.  
 Russel, Harry M., . . . . . do.  
 Russel, Lizzie, . . . . . do.  
 Russel, Mrs. Ida May, . . . . Front st.  
 Russel, Mrs. Harriet, . . . . Riverside.  
 Russel, James C., . . . . . do.  
 Rupert, Mrs. Tillie, . . . . . Shamokin.  
 Rhodes, Mrs. Kate, . . . . . Pine st.

Patterson, Mrs. Mary E., . . 174 Mill st.  
 Patterson, Ella, . . . . . do.  
 Patterson, Mary B., . . . . . do.  
 Pursell, Agnes, . . . . . 75 Mill st.  
 Pursell, Mary Lillian, . . . . do.

Savage, Mrs. Eliza, . . . . . Mulberry st.  
 Schultz, S. S., M. D., . . . . Hospital.  
 Schultz, Mrs. Hannah, . . . . . do.  
 Schultz, Howard B., . . . . . do.  
 Scott, Eliza C., . . . . . 6 Mill st.  
 Scarlet, Mrs. Lizzie, . . . . . Montour House.  
 Sechler, H. B. D., . . . . . 107 Mill st.  
 Sechler, Mrs. Sarah, . . . . . do.

Shultz, Jacob, . . . . .	198 Market.	Van Alen, T. O., . . . . .	16 Market st.
Shultz, Elizabeth, . . . . .	do.	Van Alen, Mrs. Catharine, . . . . .	do.
Shultz, James, . . . . .	P. O., Danville.	Van Alen, Gilbert, . . . . .	Northumberland.
Shultz, Mrs. Elizabeth M. A., . . . . .	do.	Van Alen, Edward G., . . . . .	16 Market st.
Shultz, Matilda, . . . . .	—	† Van Alen, Geo. Leslie, . . . . .	do.
Shultz, Dora, . . . . .	—	Van Alen, Mrs. Frances, . . . . .	Philadelphia.
Shultz, Clarence E., . . . . .	Market st.	Vastine, Amos, . . . . .	P. O., Danville.
Shultz, Mrs. Mary, . . . . .	Mill st.	Vastine, Mrs. Mahala, . . . . .	do.
Simington, Rob't S., M. D., . . . . .	19 Market st.	Vastine, Mary Laura, . . . . .	do.
Simington, Mrs. Regina, . . . . .	do.	Vastine, John, . . . . .	do.
Simington, Hattie, . . . . .	do.	Vastine, Ella, . . . . .	do.
Simington, Anna J., . . . . .	do.	Vastine, William, . . . . .	do.
Sheriff, Annie Turner, . . . . .	Market st.	Vastine, Mrs. E. Boone, . . . . .	do.
Shelhart, David, . . . . .	Bloom st.	Vastine, Mrs. Sarah C., . . . . .	do.
Shelhart, Mrs. Melinda, . . . . .	do.	Voris, A. G., . . . . .	22 Pine st.
Stoes, Mrs. Mary, . . . . .	41 Mahoning st.	Voris, Mrs. Rebecca, . . . . .	do.
Stewart, Mrs. Sarah E., . . . . .	Manse.	* Voris, Elizabeth A., . . . . .	do.
Swartz, Flora, . . . . .	Hospital.	Voris, Mary, . . . . .	do.
Shugart, Mrs. Hannah, . . . . .	Market st.	Voris, Louisa, . . . . .	do.
Smith, George, . . . . .	Grand st.	Voris, Reuben, . . . . .	84 Ferry st.
Smith, Mrs. Sarah, . . . . .	do.	Voris, Alfred, . . . . .	do.
		Voris, Elijah C., . . . . .	88 Ferry st.
		Voris, Mrs. Julia, . . . . .	do.
		Voris, Charles E., . . . . .	do.

Taylor, D. D., . . . . . Church st.

Taylor, Mrs. Rozella, . . . . . do.

Taylor, Clara E., . . . . . —

\* Thornton, Mrs. Barbara, . . . . . —

Thornton, M. Grier, . . . . . Front st.

Thornton, Lorraine, . . . . . do.

Thornton, Edna, . . . . . do.

Thompson, Alice, . . . . . Mill st.

Trumbower, Samuel, 28 Honeymoon st.

Trumbower, Mrs. Mary A. E., . . . . . do.

\* Trumbower, Mary E., . . . . . do.

Waters, Sadie E., . . . . . Mill st.

Wands, Mrs. Elizabeth, . . . . . Walnut st.

Welliver, Philip, . . . . . 82 Grand st.

Welliver, Mrs. Alice, . . . . . do.

West, George W., . . . . . 32 Pine st.

West, Mrs. Catharine, . . . . . do.

West, Charles, . . . . . do.

West, William K., . . . . . do.

West, Louise, . . . . . do.

West, Isaac De Witt, . . . . . do.

West, George Melanchton, . . . . . do.

Wetzel, Ella V., . . . . . Ferry st.

Whitlock, Susan, . . . . .	106 Church st.	Yorgy, Mrs. Emma, . . . . .	107 Mill st.
Wilkins, Emily, . . . . .	92 Ferry st.	Young, Mary J., . . . . .	Spruce st.
Wilson, Eli, . . . . .	33 Ferry st.	Young, Mrs. Mary V., . .	Mufberry st.
Wilson, Mrs. Elizabeth, . . .	do.		
Wilson, Richard, . . . . .	Front st.		
Wilson, Mrs. Rebecca, . . .	do.		
Wilson, Ella, . . . . .	do.		
Wodside, James, . . . . .	35 Market st.		
Woodside, Mrs. Mary, . . .	do.		

Zell, William, . . . . . Reading.

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\* Died since October 1st.

N. B.—Members removing from our bounds are requested to procure certificates of dismission, to be used in their new homes.

The names of those who neglect this, without giving sufficient reason, for the space of two years, will be placed on the roll of suspended members.—*V. Revised Book of Discipline, Chap. VII, Art. 49.*

Give to the *stranger* coming into our community or church a cordial welcome.—*V. Heb., 13 : 2.*

## COMMITTEE OF ARRANGEMENTS.

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At a meeting of the Mahoning English Presbyterian Congregation, held in pursuance of previous notice, April 11, 1885, a General Committee consisting of the members of the Session and the Board of Trustees, with three additional members of the congregation, was appointed to make arrangements for an appropriate celebration of the One Hundreth Anniversary of the founding of the Mahoning Church. This Committee was authorized to appoint sub-committees to assist in perfecting their plans, and was instructed to invite the Congregations of Grove and Derry, and the former pastors of the Church, to co-operate in the celebration.

The Committee, as organized, consisted of the following persons, viz:

WILLIAM C. JOHNSON, <i>Chairman.</i>	SAMUEL BAILEY, <i>Secretary.</i>	DAVID SHELHART, <i>Treasurer.</i>
R. L. STEWART,	A. G. VORIS,	JOSIAH REED,
S. S. SCHULTZ, M. D.,	JAMES OGLEBY, M. D.,	H. M. HINCKLEY,
WILLIAM H. MAGILL, M. D.,	THOMAS BEAVER,	T. O. VAN ALEN,
E. C. VORIS,	AMOS VASTINE,	WM. H. AMMERMAN,
ALONZO AMMERNAN, M. D.,	HOWARD B. SCHULTZ,	E. W. CONKLING.



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